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In This Issue: The Master's Authority

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MOST WORSHIPFUL CLAUDE L. ALLEN
Grand Master of Masons in Massachusetts
December 12, 1934 —



VOL. 30 DECEMBER, 1934 No. 4

CHRISTMAS Far and near the Road to Christmas starts. The Eastern caravans crossing the desert for the coast; the junks on Chinese waters; the dog sleds of Alaska—in all the wildest parts of the world the great road to Christmas winds.

Laden with gifts of precious things wrested from Nature, and fashioned according to the Craftsmanship of all peoples, convoys of every sort of curious conveyance have carried the gifts, not of the magi, perhaps, but equally beautiful to the firesides of the followers of Christ.

During these days of Christmastide a mysterious, solemn spirit pervades the thoughts of men, diverting them to things of unearthly portent, for in that holy, silent night, when in the obscurity of a stable, a Son was born to Mary and the Carpenter Joseph, a symbol of faith for millions was given. Without it life would be dark and dreary, indeed. With it all things are possible: hope, light, beauty, grace, and strength to overcome all obstacles through faith in the Master of mankind and His promise of eternal happiness.

That the distractions of a sorely troubled world, beset with difficulties brought about by digression from the path outlined by the man of Nazareth may be temporarily forgotten is a cause for profound satisfaction, and great joy.

The fears and doubts induced by materialism and a selfishness which is the antithesis of the Christian, and other religions, must in the light of the true perspective of Christmas give men pause in their cynicism and turn their thoughts to simpler, holier things.

Christmas and the event it symbolizes holds out a beacon light for men to see by. May this great day and others yet to come show to all the infinite possibilities of a life inspired by Him and expressed by those angel voices over Bethlehem: "Peace on earth; good will to men."

To its readers in every part of the world the CRAFTSMAN expresses its sincere wish for

A Merry Christmas and A Happy New Year.

ADVENT Now during the expectant season before Christmas is an appropriate time for the advent of a new Grand Master. During a period when men's thoughts turn to holier things, the virtues of Christian living make stronger appeal, and the new Grand Master gets a better hearing for his first admonitory message.

Most Worshipful Claude L. Allen, elected unanimously on Wednesday, December 12 to lead Freemasonry in Massachusetts during the forthcoming year,

comes to his high place with a wealth of Masonic experience.

In this jurisdiction, famous for a long line of distinguished leaders, careful selection of suitable material for the grand mastership is always made. This year is no exception. The new incumbent brings to the office talents of a high order. He will have the good wishes of all brethren in his effort to maintain the fine traditions of Massachusetts Freemasonry.

'34 The year 1934 will go down into history as one of great chastening. Not only have many dreams been shattered, but long established institutions, founded on the supposed rock of ultra-conservatism, have suffered rude shocks from subterranean forces, economic and social, and the principles for which they stood failed to prevent the substitution of an entirely new line of reasoning. There is bewilderment throughout the land.

"The old order changeth"; "the mills of the gods grind slowly but they grind exceeding fine": two appropriate adages. Many a man secure and confident in his mind in January, 1934, as to the ideas and ideals upon which he has based his life work, is now not so sure; he has had to radically change his ways and methods. Many, finding themselves unable to adapt themselves to changing processes have been forced to cease their activities; they have been swept aside into the vortex of a radically altered world, helpless to save themselves.

One of the saddest sights today is that of old, familiar firms and figures passing from off the stage of activity. Into what new hands is their heritage falling. To men of honor, probity, and high principle, who will bear the torch high? or to the materialistic minded group, who, scorning all faith in fraternity or spiritual influence, place selfish ends, first and last, above all else?

Freemasonry, in 1934, has been put upon its mettle to maintain the eminent place it has for so long occupied. Time was when no particular effort was necessary to maintain steady growth at least in numbers. Accretions of members came naturally and apparently automatically. Its growth was phenomenal. Not so today. Hard times have taken heavy toll, forcing many good men to surrender their memberships. Shrinkage in enrolment is evident in every statistical report.

This need not be cause for alarm, for notwithstanding pathetic circumstances attending the demit of some men who truly loved "our gentle Craft," yet could not afford even their small annual dues, faith

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Alfred Hampden Moorhouse, Editor and Publisher.

is high and the situation presents a challenge that will be met. These are parlous days, indeed, calling for the exercise of every bit of Masonic charity possible. The man who blindly follows his own interests, selfishly denying help and assistance to the less fortunate, or he who assumes a callous attitude toward his obligations, is no asset to the Craft—rather is he a liability—a deterrent to the purpose of the fraternity.

The same hard times which have caused such universal distress have been as well a testing time. The chastening influences of such a period awake in many a truer consciousness of the serious purposes of life, stimulating a more general practice of the golden rule, bringing through adversity a deeper understanding and a better feeling of brotherhood.

If the times can accomplish this, then the chastening influences of '34 will not have been in vain, and the future may be faced with confidence; in the solidarity of effort of the smaller, understanding organization is far greater value to the world than any inchoate mass moving without direction, at the mercy of human impulse untempered by charity.

DEMENTIA A constructive suggestion was made **PRÆCOX** recently by Melvin Maynard Johnson, the Sovereign Grand Commander of the Supreme Council, 33°, when he advocated the spending of income available to that body for the purpose of ascertaining a remedy, if possible, for *dementia præcox*, one of the most destructive diseases of today.

It will come as a surprise to many to be told that a greater proportion of government income is paid out for the support of the feeble-minded and their twins, crime and disease, which is engendered by this insidious thing than all other purposes combined. The fault lies largely with our forefathers. For generations no restriction has been placed on the propagation of those mentally inferior children which have been brought into the world weak in body and mind.

"The sins of the fathers shall be visited upon the children unto the third and four (and fifth and sixth) generations." We are now paying the price of previous folly.

Support that will be given to existing agencies looking to the elimination of the loathsome thing through the agency of the Supreme Council by this act of Brother Johnson will be substantial. He deserves the hearty commendation of the Craft for his courage and far-sightedness.

EXIT On Thursday, December 27th, the customary three years of the Grand Master's term of office in Massachusetts will have expired, and a new Grand Master will assume the office.

The past three years have been of such a trying nature, presented such serious problems and imposed such rigorous demands, that the retiring Grand Master may well feel relief from the heavy burdens of the office.

Curtis Chipman, youngest past Grand Master, has earned during his term the grateful thanks of all true Craftsmen, both in and out of the jurisdiction. He has had to make important decisions, and these in-

variably have been made with a full appreciation of their significance, prayerfully, and in each case in line with the sound admonition contained in the motto of the Grand Lodge in this Commonwealth, "Follow reason."

The great event celebrated in June, last year, commemorating the founding of Freemasonry in North America, in Boston, two hundred years ago, gave an outstanding illustration of the administrative quality of the distinguished brother. Never in this country has such a significant event been held; and to say that it merited sincere praise, of distinguished visitors and local brethren alike, is merely to state a fact.

Gifted with a deep sense of spiritual responsibility to his fellows, a facile expressiveness and an unvarying courtesy, the Grand Master has upheld, honorably and creditably, the high standards of the Craft hereabouts. He has set a mark that should be a stimulus and inspiration for his successor, and now that he steps down from the high office, he will be assured of the best wishes for his future from all the Craft, and will have left to posterity another shining example in a distinguished line.

COURAGE Worshipful Brother Capt. Gerald Lowry, past master of a lodge in London, England, who has the dubious distinction of being the first British officer blinded in the great war, is visiting these shores for a week, December 24 to December 30. He will be in Boston during the last three days.

Notwithstanding the fact that he is quite blind, he is keen on sports, and excels at them. He is a lover of the Craft, delights in meeting his fellows, and brings a message, "the sixth sense of Freemasonry." His friends here are looking forward with pleasure to his visit, for here is a man who has conquered himself, overcoming a terrific handicap, and becoming in the process truly "the captain of his soul."

In the light of the knowledge of this man's courage, how small and pitiable seem the complaints of men who, with every physical and mental faculty, yet wail against their fate and the vicissitudes of life. As an example to his fellows, as well as for the message he brings, it is pleasant to receive this goodly man. THE CRAFTSMAN extends to him a cordial greeting as one whom the Craft hereabouts will be proud to honor.

THE GREAT LIGHT The Bible—world's best seller—while having the widest distribution of any book printed, yet falls short of its full possibilities if it is not consistently read and studied.

A solution to most of today's world problems may be found within its covers. Certainly those grievous troubles which are the result of human dereliction and which have afflicted it in recent years, would disappear under a Code earnestly lived up to which is based on that Book. The late Senator Albert J. Beveridge once wrote an appreciation of the Bible as literature, in which he claimed, and proved his point, that the Book contains more poetry, drama, and sheer beauty of expression than any other book extant. In it are the annals of thousands of years' history of the human

race—material for plays of comedy or tragedy; adventure; biography; verse (and prose) transcendent in beauty.

It has been said that if all other books were destroyed, from this Great Light could be built up a literature equal or superior to any that now exists—and in view of the deluge of trash, one may well wonder whether the experiment would not be worth trying.

Masons particularly have a vital stake in the Great Light! is it not the rule and guide of their faith. When and if the whole Craft universally acknowledges this fact, and puts into practise its precepts, it will have justified itself; not before.

These remarks are prompted by two things: a talk by the Right Reverend William Lawrence, a bishop of the Episcopal Church, and the opportunity for brethren to secure a singularly appropriate "Masonic" bible at a very low price. Description of the Book and the Bishop's words appear in another part of this issue of the CRAFTSMAN.

"IVORY TOWERS" What is this *tour d'ivoire* to which some would seek to climb? The phrase itself seems to have been put into currency by Flaubert. In his letters he is found frequently counselling his intimates to climb into their ivory tower and from the top of it look down upon the world in contempt — or look not at all. Flaubert did it because he thought life

not worth living. "Life is such a horrible thing," he said, "that the only way to endure it is to avoid it." He climbed into *his* ivory tower because his tortured nerves seemed to find relief in the expression of this mordant contempt for humanity.

Real Freemasons have no use for ivory towers. They believe that life is emphatically worth living. They enjoy it all, work and play and rest. Their only regret is that there is not enough of it, that the day is too short and the years too few for them to do all that they wish to know.

Along with the zest for life is the relish for companionship. They enjoy working and playing with those among whom their lot is cast. For them the world is full of opportunities for friendship, and brotherhood.

For this reason we are a little impatient when we find in the writings of so-called artistic folk reference to "ivory towers." They savor too much of the towers of silence at Malabar Hill, those sepulchres of the dead over which brood the vultures of Bombay.

No, a counsel of despair is not for him who sees in Freemasonry a living force: an opportunity. Whatever obstacles beset his path he surmounts them in cheery spirit—looking to the best in life and not the worst. He does not seek to climb out of life, for he knows that character, and destiny, and happiness, are not worked out in a vacuum, but in the joys and disappointments, the efforts and successes met with in a busy world of life and action. His pleasure is in the companionship and service of his fellows.

SAY NOT THE STRUGGLE NOUGHT AVAILETH

*Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.*

*If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.*

*For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.*

*And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.*

— ARTHUR HUGH CLOUGH

A Monthly Symposium

Topic: *The Master's Authority*

The Editors:

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SAN FRANCISCO

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CHICAGO

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MILWAUKEE

NOT WITHIN PRACTICAL RANGE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"DOES a master's authority extend beyond the lodge room?" Such is the subject proposed for our lucubrations. Our symposiasts, being versatile and ingenious beyond the common, are supposed



to find meat of instruction and sound doctrine even in matters bare of all nutriment. But for one I cannot understand how the proposer of our present topic could even imagine a situation where the Master of a lodge, outside its precincts, and by reason of his office, could exercise any authority. That the real Master will command the respect of his brethren at all times is to be granted without question or hesitancy. The fact that one has been found worthy to hold such place in the Craft, if he lives up to the confidence thus expressed, will be certainly entitled to full respect as a man. His words of suggestion or advice will be taken by his fellows as worthy of serious thought.

Again, it would be within the proper province of a master to counsel or reprove a brother whose conduct in the world without was not consonant with the Craft character or was such as to bring Masonry into disrepute. But such guardianship of each other is enjoined upon all Masons, so that the thoughtless may be held in check, and those in error brought to a realization of their folly. The position of the Master would, of course, give his words, whether of counsel or reprehension, an added weight.

But he would be rash indeed who might seek to invest his mastership with any authority, except when acting as such within the lodge room. The lodge itself is not so limited: it exercises a continuous and unrelenting jurisdiction, not only over its own members, but embracing all sojourning brothers within its territorial limits. In this way the Masonic character is maintained and a silent but effective discipline enforced. But in this the Master is no more than any other member. In case of offense coming under his observation he must prefer charges as a Master Mason and proceed by the same method as any member. Thus the plenary authority that is of the Master's place is assumed and put by as he dons or doffs the official jewel.

It might at times be really embarrassing, and at others amusing, were a young or uninformed master to imagine that his rulership was a full-time job, and in

some chance contact would assume a dictatorial job. For so he might take on himself the task of telling some stubborn brother how to carry on in the varied relationships of life. Not even Masonic love and charity would stand up under such strain.

We have never yet heard of a Master—and we have known some who were superlatively foolish—who believed himself privileged beyond his fellows outside the lodge room. Therefor the subject has not even an academic interest, and is not possible of expansion to any profit.

AUTHORITY EXTENDS BEYOND LODGE

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

IN matters relating directly to the welfare and internal economy of a Masonic lodge the authority of the master is as unquestioned when the lodge is not in session, as it is within the lodge room. Within the range of the powers conferred upon him as the chief executive of the lodge by the laws and regulation of the grand lodge, and the customs and traditions of the Craft, his authority may not be challenged within or without the lodge room.



A Masonic lodge in no sense loses its entity when it is closed: its existence is continuous and perpetual unless its charter is revoked by a higher authority. Even in the event that a charter is temporarily arrested, the lodge remains in existence until the final act of revocation is accomplished, being merely stopped from carrying on those normal functions which it usually exercises when convened in formal assembly. In this respect a lodge is to a limited degree comparable to a civil corporation, which retains its entity whether its officers, directors or stockholders are in session or not. It is obvious that any organization which enjoys a continuous existence, whether civil or fraternal, must have officers whose authority is equally continuous and who are called upon to exercise their judgment in administering affairs in the interim between state meetings. In a Masonic lodge this authority and responsibility rest upon the master.

It has, however, never been definitely or precisely determined to what degree the authority of the master extends over the personal affairs and the conduct of the members of this lodge, even while the lodge is at

labor, so far as matters in which the fraternity is not directly involved are concerned, and it may be assumed that such authority as he may have in this respect is somewhat lessened when the brethren have been dismissed and have dispersed.

To cite a few instances to show that the master does not lay aside his Mastership when he sounds the gavel for the close of the lodge, it may be mentioned that he has the authority to call the brethren together for a meeting at any time that in his judgment he believes such action necessary or advisable. In the event of the death of a member he is empowered to arrange for craft services, and such arrangements must necessarily be made outside of the lodge room. In cases of emergency or distress he has, or should have authority to take immediate action or provide for temporary relief. In innumerable cases masters have offered their services in adjusting and harmonizing differences that have arisen between members, frequently with such success that knowledge of the disagreements have never come before the lodge itself.

We believe that the master of a lodge has definite authority which extends beyond the lodge room in matters relating directly or indirectly to the welfare of the lodge and its members, with some limitations of course, and calling for discretion in its exercise.

NO LEGAL STANDING OUTSIDE LODGE ROOM

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

LET us not, in considering the subject for discussion this month, confuse the lodge with the worshipful master. The latter, as such, has little authority outside the lodge room door. He can neither punish nor praise. He can file charges — as can any member — but it is the lodge (or a commission appointed by its request) that conducts the trial and fixes the punishment. Authority rests in the lodge, not in the master. The latter presides at its meetings and his authority there is supreme — except as he is accountable to Grand Lodge — but other than during lodge meetings the master occupies much the status of any other member.

Of course, in the conduct of the business affairs of the lodge, the master has authority to obligate the lodge in some ways. He can enter into limited contracts—usually restricted by the by-laws—and can spend a limited amount of lodge money, also usually limited by by-law. Other than these restricted privileges, the worshipful master of a lodge has much the same legal standing as any member. He can request a number to do or not to do a certain thing, and his request will naturally be courteously received, but any outright orders from him to a member, outside the lodge, have no legal standing. In case of their disregard he can only file charges, and the lodge itself would have to deal with those charges.

In Wisconsin at least, and we believe in most jurisdictions, authority and discipline rests in the lodge, not in the worshipful master.

THE MASTER'S AUTHORITY

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

DOES a Master's authority extend beyond the lodge room? A simple question and, specifically, as a purely official question, the answer is: No.

Taking it in its broader aspect, however, this apparently innocent question goes very much further, for in the influence exercised by the master over the body of the membership is to be found a barometer of its character and quality. He it is who has been elected to rule and govern: "as the sun rules the day, and the moon governs the night."



If a literal interpretation is to be placed upon this admonition, the affairs of the members may

well be said to be under, if not the actual control, at least the influence of the master. His mandate thus clearly requires him to exercise authority outside the lodge. He is the mouthpiece.

Freedom of thought, speech and action are among the most priceless possessions of mankind. For them men have fought and died. They are the root and branch of our civilization. Those very things, however, are in a fair way to be preempted by another system wherein the individual is subordinated to the state.

If the master of a lodge, representing as he does the existing authority of Freemasonry as it pertains to the lodge room, is properly imbued with a knowledge of true craftsmanship, why should not his ideas and ideals be enunciated in the world outside?

This does not mean the advocacy of any selfish political aim or object. It does, however, imply that the ethics of Freemasonry can be made applicable not only to the membership, but to others as well.

There has been much talk of the lack of a specific Masonic program; some people have chafed, because of it; in fact, certain writers have criticized present trends, because of the absence of any apparent constructive effort on the part of Freemasonry in the changing shift of social and economic events.

While it is true that Freemasonry has no part in the purely political affairs of any country, it has a vital stake in its national government and should not be mute where its interests and the welfare of humanity are involved.

Because Freemasonry is apparently inarticulate in matters of public interest, a wrong impression prevails as to its proper place in the scheme of things.

To the extent that the master of a lodge can and should interpret in public and private the policies and precepts of the Craft, his words to the members in lodge and outside will carry weight and be of value.

In the present state of affairs, when a challenge to the liberty of the individual is hourly evident, the position of Freemasonry should, we earnestly believe, be clearly stated. The murdered socialist, Matteotti, once said that people do not appreciate freedom until they have lost it. Like the air we breathe, it leaves us almost unaware of its existence, but when once it is

withdrawn we know quickly enough that it is gone. That part of the world which has surrendered its character of liberty has ceased to breathe; there is no flow and counterflow of healthy spirits, a gradual suffocation has set in, and only some violent convulsion or inner paroxysm and a striking out to the right and left can avert the mental coma that is approaching.

There is a great deal to be said for Freemasonry, and the part it should play in the conduct of life which is outside the scope of this article. To permit it to remain supine is to earn the worthy man's contempt. It

should be a positive force rather than static. A policy of platitudes will write its ultimate death warrant. Already great damage has come to it in those countries where its activities have been crushed. The great fraternity has an important role in the drama of life today.

Through the masters of lodges, as mouthpieces of the Craft, the influence of Freemasonry may be spread—not in the mood of a suppliant, but rather with supreme confidence in the knowledge of a cause that is right.

Look to the Great Light

William Lawrence, Bishop emeritus of the Episcopal Church of the Diocese of Massachusetts, is noted nationally for his sound views on the subject of practical religion. The views of this octogenarian, whose powers are at their zenith, invariably shed light on any subject. He has lived a full life, and knows whereof he speaks invariably. For which reason his recent remarks apropos the subject of the Bible are of interest to men in general, and to Freemasons in particular, for they have promised to be guided by the Great Light in Freemasonry, and unless derelict in their plain duty, they will follow with interest the suggestions and advice offered by this distinguished Churchman.

He recommended greater familiarity with the Bible in home life, the habit of parents and children attending church together, and the daily reading from the family Bible and offering prayer for better and more courageous living in times of depression. He emphasized the thought that the truths in the Bible are not merely for the aged and ill, but of highest value in stimulating youth with nobility and courage.

Selecting his theme from the story of Jesus returning to Nazareth and entering the synagogue on the Sabbath day, "as his custom was," and preaching before the congregation, Bishop Lawrence pictured the childhood habits of Jesus in the little village where every one attended church, and its influence on His later life. He said:

"Who can tell the associations that Jesus had as he took up that book of the scriptures and began to read. There is in my mind an immense loss that parents and children do not go to church together on the Sabbath day. There is not that familiarity with the Bible that there used to be in olden days. Now the family Bible does not remain on the side table or on a book shelf. I read daily out of the same Bible that my father read. It bears on the fly leaf the date, March 31, 1842.

"That was the day in which my father and mother were married. A brother had given them that Bible. For almost a century my father and I have read a psalm or passage of scripture and a prayer every day. I recommend to you to read a bit of psalm or the

testament every day. Somehow there is a shamefaced feeling about reading it today.

"It is important that we think of the scriptures and the faith they express as a comfortable gospel. Here we are in the depression. Isn't it well that we should have an antidote, starting in the morning with a comfortable word of scripture. There are thousands and thousands today that need that comfort. It is comforting in many a house where there is discouragement.

"I should say that the scriptures were for strengthening the weak and incitement of the strong. Most of the great heroes were young men under 40, some under 30. Don't let it get into your head that the Bible is just for the comforting of those who are sick and dying, but that it is just as important for the incitement of youth with life and the higher ideals—men of faith, men of vigor, men of devotion. Is there anything more needed in the home than serenity, Faith to trust God and walk?

"Think of the democracy of the gospel. It has freed the slaves, opened the eyes to the truth. It is queer, very queer, that we should think we have to go to a man of philosophy to know the truth. For in the end he must go back to the truth that is in the scriptures. We must know and believe in the worth and power of the spirit."

Bishop Lawrence referred to the emergency campaign of 1935, and to the campaign for funds for the work of the Episcopal Church. He said, "I may be considered a heathen, but I cannot, somehow, look upon money given to the church as given to the Lord any more than if it were given for something else. I look upon the dollar as simply a token of what I am going to do with it and what it stands for. The important thing is to think over carefully what is to be done with it and to spend it wisely. The purpose of the great fund for the church is partly to create material whereby our work for the poor and heathen may be carried on, but more, the giving of new spirit to those in need. We must follow our gift by some spiritual effort."

Masonic Geometry

Fellowcrafts receive several admonitions and exhortations regarding the sciences of geometry and astronomy, and many an initiate has wondered just how far his duty should carry him in undertaking anew the study of branches of mathematics which are associated in his mind with much troubled effort in school days.

While some mathematically minded men may find the same joy in the study of lines, angles, surfaces, spheres and measurements, which the musician obtains from his notes, the painter from his perspective and colors and the poet from his meter and rhymes, comparatively few brethren rejoice in the study of the mathematically abstruse.

This must have been as well known to Preston, when he wrote those portions of our Fellowcraft degree which we owe to his genius, as to any modern. So it seems fair to conclude that it was less the literal study of geometry, with a design to become an expert, than a figurative appreciation of its implications which the great Master of Masonry had in mind. Indeed, a careful and critical examination of the ritual which speaks of geometry, and its child, astronomy, will demonstrate this.

Fellowcraft rituals, in this country, with very few exceptions, trace back to Thomas Smith Webb. Because of the variations which ritual committees, grand lecturers and others have introduced, so that few jurisdictions are exactly at one as to what is the proper form, our examination here will be based on Webb. His several paragraphs, here quoted in succession, although separated in his "Monitor," read as follows:

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered, from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*.

"By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

"Astronomy is that divine art, by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it, we learn the use of the globes, the system of the world and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the Glorious Author by his works.

"Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is

erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it, we account for the return of seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

"The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality."

The interested Mason will find here far less of admonition to make himself a geometer than an attempt to make him appreciate what the science of geometry means to Masonry, as a demonstration of the "glorious works of creation," the majesty and awe-inspiring magnitude of the universe, and thus, the "perfections of our divine creator."

To understand how geometry "demonstrates the more important truths of morality," it is essential to comprehend just what this science really is.

Geometry is that deductive science which deals with the properties of space, and masses which occupy space.

Science is exact and classified knowledge. In the last analysis all science is measurement. It may be measurement of time or space, of atom or electron, of event or process, but measurement it is. Hence geometry, which is based on measurements of areas, masses, angles, spaces and the relations between them, is fundamental to all science.

It may come as a shock to some minds to know that there is not, strictly speaking, any really exact science. One of the greatest truths man has learned, in all his centuries of study, is that there is no absolute to be known; all truths, including the mathematical, are relative. There is no absolute rock on which geometry, either the familiar Euclidian geometry of our school days, or the non-Euclidian geometries of the mathematician, can be based.

For all geometries are founded upon *some* assumptions. The axioms of geometry are so-called self-evident truths which not only need no proof, but which cannot be proved. These self-evident truths are those which we instinctively know by experience; truths which no counter experience questions. And right here we meet with one of the great and pregnant meanings of geometry from the Masonic standpoint. The whole system of Freemasonry, the essence of all its teachings, the

content of all its philosophy, the soul of all its morality, rest upon an axiom, an assumption which can never be proved, as either mathematical or legal world understands the word *proof* . . . the existence of Deity.

Deity can neither be proved nor disproved, using the word in the scientific sense. *Proof* is a process of the mind, a matter of logic, a satisfaction of the intellect, and in the end rests upon the assumption that that which is universally observed, and universally constant, has always been so and always will be so. It is unthinkable to our minds that two plus two could ever be other than four, though we performed the addition in the farthest star. Yet we are learning that what seems "true" when bounded by earthly conditions, is not necessarily "true" when considered from a vaster and more distant viewpoint.

Belief in Deity is not the result of a process of the intellect, but of the heart or soul.

Man is now, has always been, and presumably will always be, universal in his belief in, and longing for, a Great Architect of the Universe. Masons accept the belief without question. It is a part of our lives; we could have no Masonry without it. Lacking it we could not live, as we understand life. But from the scientific standpoint it is as impossible to prove as are any of Euclid's axioms, without which there could be no geometry.

And those very statements are as near a "proof" as we can come. Surely, if it is a fair assumption that the geometry on which rests all science, and which in itself rests upon unproveable axioms, is a *true* science, so is the belief, on which rests all hope and happiness in life, but which is not scientifically proveable, a *true* belief.

We are taught that geometry "demonstrates the more important truths of morality."

What *are* the "more important truths of morality?"

"Morality" can hardly here mean any code of human conduct, such as the observance of the ten commandments, the "live and let live" idea on which modern civilization is founded, observance of man-made laws, etc. Such, indeed, is morality in the strict sense, but here morality must mean something much greater and quite different. The "more important truths of morality" which geometry teaches must be those fundamental beliefs on which all life is founded; the existence of Deity, the immortality of the soul, the reality of the love of God for his children.

The intelligent reader will have noted that here Preston says "demonstrate" and not "prove," as he does a phrase before. Geometry may "prove the wonderful properties of nature" but "*demonstrate*" is as much as we can claim for "the more important truths of morality."

Imagine yourself in the middle of the Sahara desert. You are alone, many miles from any human being. You have no knowledge whatever that any one has passed this way before. Suddenly you come upon a watch, lying in the sand. It is running, and it agrees with your watch. On tests you find that the watch will run but thirty-six hours without winding.

You are absolutely certain, and no one could convince you to the contrary, that (1) some human being was here within thirty-six hours or (2) that the watch was tied to some animal, and fell off that ani-

mal at the spot where you found it, or (3) that it was tied to some bird, and fell from the bird, or (4) that it was dropped from an airplane or balloon.

The one inescapable fact is that the watch is running; it had been wound within thirty-six hours.

Geometry "demonstrates the more important truths of morality" very much as the watch demonstrated to you that some one has been where you found it, before you. A running watch "proves" a maker and a winder . . . the human mind is so constituted that it cannot conceive of a plan without some intelligence to make the plan. No power or argument could convince you that the watch made itself; or rolled or flew to the spot where you found it. It is a watch—therefore it was made by hands. It runs—therefore it was wound. It is where no watch can be, ordinarily speaking—therefore it was brought to that spot by something living.

The geometer measures the "numberless worlds around us, which roll through the vast expanse, and are all conducted by the same unerring laws of nature." From his measurements he concludes that the orbit of a certain planet — say Venus — is such-and-such, and its time of travel from here to there is so-and-so-many days. By careful computation, aided by numberless observations, he reduces these facts to exact data. From these he predicts that on a certain day, at a certain hour, minute and second, Venus will appear against the sun—will *transit*, in other words.

If, then, Venus *does* cross the face of the sun, beginning at the time predicted, and taking just the interval prophesied to do so, the geometer *knows*, as well as it is possible for the human mind to know, that his calculations are correct.

In other words, Venus revolved in her orbit and the sun swung in his, *according to plan*.

The astronomer repeats the feat for a thousand heavenly happenings. Eclipses of the sun and moon, the tides, occultation of countless stars, the beginning and ending of "times and seasons" he predicts in advance with such accuracy and certainty, that no brother scientist questions the verity of his predictions. All are agreed that the numberless worlds about us "roll through the vast expanse" according to a *plan*.

The previous statement is here repeated; *there can be no plan without a planner*.

In this way, then, does geometry demonstrate the most important possible truth of "morality"—the definite existence of Some One planned; planned with such exactitude that even poor, witless, ignorant humans are able to prophesy the future results of the working of that plan.

Some "stupid atheists" counter such an argument by saying, "You do not need a plan—the planets revolve according to natural law." Very well, *Who* made the natural law? If the skeptic says, "Eclipses are but the nature of things," *Who* created the nature of things? Question can be added to question, and each push the answer further back in space and time and consciousness, but inevitably, at the end, we come to the WHO? That is geometry's "demonstration" of the most important truth.

Our minds are wholly sense bound. We can obtain no information regarding the universe except through

our five senses, and the use our intelligences make of the information thus secured. A man without sight, hearing, smell, taste and feeling, might still *think*, but he could not communicate, nor be communicated to. A man so born could never learn anything, since he would have no channels through which even the simplest information could run. It is inescapably true that if in our universe are facts which cannot be learned by our senses, mortals can never learn them. In other words, there *is* a limit to human knowledge. Therefore must there be a limit beyond which no human science, such as geometry, can demonstrate great truths. But with these we are not concerned, since those truths, physical or moral, of which we know and of which we teach that a geometrical demonstration is possible, are sufficiently beyond common understanding without asking for others still less comprehensible.

If the "more important truths of morality" are, as stated:

1. Existence of Deity:
 2. Immortality:
 3. Love of God for his children:
- then geometry can be said to demonstrate them all in demonstrating the first, thus:
1. There is no plan without a planner—geometry proves that the universe runs according to a plan, which follows laws so exact that predictions successfully can be made from them.
 2. It is impossible for Deity to be less perfect than His creatures.
 3. All His creatures exhibit love, tenderness, devo-

tion, for their children. No human parent but would give indefinite life to his child if he could.

4. Therefore, Deity, infinitely more perfect than the most perfect of His children, has, in His infinite love, provided infinite life for His children.

The attempt to prove that which is known of the soul in terms known only of the mind is more or less fruitless. But it is only by some such process of reasoning that we can follow out the admonitions of the Fellowcraft degree. We are to study geometry, not so much in books and lines and angles and measurements and axioms and theorems and propositions and problems, as in a demonstration of the "wonderful properties of nature." From these we deduce that the universe in general, and the world in particular, exist, move, evolve, live, according to definite laws, or plans. Knowing that plans cannot create themselves, any more than the watch in the desert could create and wind itself, we are logically compelled to believe in the planner. In the nature of things, as we know them, He who plans must be more perfect than we who were planned. Our virtues, then, must be but pale reflections of His. If we would not deny immortality to those dependent upon us whom we love, then the love of the Great Architect, and His provision of immortality, are as much proved to us as any processes of the mind can prove the certainty of the soul.

So considered, the study of geometry, so magnificently set forth in the Fellowcraft degree, becomes not an admonition to "do examples" or "learn from a book," but a clarion call to understand that "the heavens declare the glory of God, and the firmament sheweth His handiwork."

Philosophical Ponderings

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Life does not begin at physical birth, nor are physical parents creators of the spiritual germ. That germ is ages old, and demands temporary earth life for a development best found in the material world. Life is progression; and the law is unfoldment. The average individual makes poor progress in one career, and has so many mistakes to correct, so many quirks and tangles to straighten, the spirit requires a new chance, or mayhap, successive changes.

The Vedic poets indicate the origin of the soul, saying, "there are some which come back to us, and return and come." This sentence carries the whole doctrine of reincarnation that plays so important part in Brahmanism, Buddhism, among Egyptians, and in the philosophy of Pythagoras and Plato.

Since life is progressive and its impulse inexorable, reincarnation obtains. Despite various theologies, disputations of divers sects, and imaginings of the Creator's will, the vast majority of peoples tacitly accept the idea that successive incarnations are rational and helpful, affording a new chance, however often it may be required. Time does not enter at all, since

Nature has no means of reckoning time save as her purposes are accomplished.

Consciousness is man's means of knowing he is alive. Consciousness is not ever fully aware and awake, lest the brain cells be destroyed by the impact. Some people are imbecile, too, and never appreciate the glory of conscious life. Some are more alert, more consciously alive. These superconscious types characterize the sages, saints, prophets, mostly as voices crying in the wilderness of stupidity and density. A man with eyes says, "I see." A blind man cannot comprehend such statement. So of those who are blind of soul: they cannot understand the declaration of the spiritually evolved, who says: "I KNOW of a past, and of a future." This fact can only be realized by conscious experience. It may, or may not come to any, depending on psychic unfoldment and spiritual perception. Many having eyes, see not, or are spiritually astigmatic.

There is age to soul; the majority of us are in the infant class. The highly developed spirit may and does possess a nobler sense of life and its mission and

destiny. Some of these aver they KNOW of other lives, and KNOW of future paths and conditions the rest of us are to undergo. But they do not prate and boast, nor offer knowledge for sale. *Spiritual truth is not sold*, but given freely to all who are *ripe for its communication*. Occult truth is never sold. Whomever offers to sell it is relative of Simon Magus, a fakir and black magician.

Progress, evolution, is imperative in the spiritual world as here.

Physical death does not give spiritual knowledge. There must be spiritual unfoldment here if the soul is to enjoy spiritual fruitage and large consciousness in the after life.

How is Truth recognized? By reason, Intuition, Intelligence. Reason is ability to logically weigh with thought. Intuition is spiritual discernment,—a faculty evoked through the ages by YOU. It is not handed on but WON. It is your inherent possession, and belongs distinctively to yourself, appurtenant to your ego, and a profit and increment *earned by you*. It is your primary "witness of the spirit,"—your spirit, Soul, individual Intelligence. Intuition grows with your spiritual growth, and if you do not grow in soul-stature, YOU do not grow either. Whatever is static declines in value and capability. Evolution and devolution are both active at all times. It is the EVOLVED individual intelligence that consciously knows and declares Reincarnation factual.

Every act of your life is an event in development of the universal man. No man liveth to himself. Everything that impairs your efficiency or ability, injures the mass of humanity to which you belong. Every spiritual victory redounds to the credit of yourself and augments the spiritual welfare of the whole. All creatures are evolving, and so is the Universe, eternally unfolding towards infinite expression. Each intelligence is a conscious living cell in the All. Self-centration is inimical to progressive life either here or on the nether plane. If infected with selfishness, it is a diseased organ in the entity, and the man cannot be wholesome unless and until that deranged cell is put out. Life on both planes is similar, and governed by the same moral law. Love is a *sine qua non* for either advancement, or even continued existence, on the spiritual plane.

Each is his own ancestor. Each builds his own habitat, both for here and for hereafter. We provoke our own ugliness, deformities, clubfeet, crosseyes, hunchbacks, and malignant dispositions. We do not inherit from our parents, but are agglomerations of what we have done, thought and been. Outward and visible signs of inward grace or unfitness. How build ye?

Tremendous is the personal responsibility to improve on what talent is in hand,—building more firmly, finely, securely, permanently, to the end that in succeeding career, we be better fitted for the advance and duties of

such renewed career. Our fate is largely in our own hands. We can fritter away opportunity, or augment spiritual wealth. Bad habits of any sort are but debris, handicapping us hereafter. Some habits find no possible indulgence on the spiritual realm, and the longing is painful. Ergo, beware of any habit that becomes inbred and makes you slave.

The natural body and the spiritual body interpenetrate, but one may be much older. The unevolved psyche of a man may limit his comprehension of spiritual matters. Such have small self-consciousness and self-knowledge; ergo, how can they discern spiritual matters. "That which is born of the flesh is flesh; that which is born of the spirit is spirit. Marvel not that I say unto you, Ye must be *born again*." Thus explains why some are more matured of soul: reincarnation has been operative. The cranial formation even indicates evolutionary development of the man. A brow sheared off above the eyes, and running back to the apex without lift, is lacking spirituality and consciousness of God. The higher this region in a man, the nobler his conception of heavenly things; the finer his ethical sense.

Truth is spiritual and must be recognized only by spirit. Knowledge gives understanding of truth, and reason feeds the intellect, which nurtures spirituality. Self-consciousness is essential to spiritual perception. Intuition is intelligence of spirit. The finer the physical development the more natural the inclination to seek spiritual things and interests. Gravitation draws upward in spiritual affairs. The higher personal aspirations the greater the ascent. "To him that hath to him shall be given" yet more.

In the soul of the developed man is a deep consciousness not capable of being put into words; it senses a Something beyond and above his comprehension. He calls it God. How else can he define it? It is not perceptible to external sense, yet partakes of him himself. He finds he cannot separate himself from this Entity. It gives him comfort, and solaces in loneliness. It is not intellectual development, though this factor engages and helps unfoldment of spirit. Very psychic people can sense the constant presence of unseen Influences, and psychics assert (truly) that intelligent forces swarm about us, for good or evil. "He giveth His angels charge concerning".

The pure in heart only may become adepts; "the higher intelligences may be attracted to and become his guides, spiritual helpers," says Franz Hartmann. This is not vulgar spiritualism, but psychic truth, capable of realization by such as are duly and truly prepared, and rightly qualified. Until then, spiritual affairs are as higher mathematics to a child in juvenile arithmetic. Uncomprehensible. Faculties are spiritual. We may enter the higher life now, instead of waiting for the hereafter; spiritual consciousness.



Resolutions

Adopted by the Assembly of The International Masonic Association, met in Luxemburg on 7, 8 and 9 September, 1934.

WHEREAS the executive committee of the A.M.I., at Prague in September 1933, set out as follows the theme for study by the Grand Lodges belonging to the association:

What steps should be taken in intersational co-operation:

- 1.—To defend Freemasonry against the attacks and accusations to which it is subjected and against the irregularities which weaken and contaminate its activities;
- 2.—To safeguard and strengthen the vitality of those Masonic bodies whose very existence is menaced by the intolerance of parties or the arbitrary action of governments;
- 3.—To assist Freemasons whose personal freedom is harassed by persecution.

AND WHEREAS it appears, from the general report on the position of Freemasonry in those countries where it is most strongly attacked, that the hostility — though it draws support from sources which have always been hostile—is often due to local causes and is not always inspired by the same purpose;

AND WHEREAS the A.M.I., respectful of the principle of territoriality, autonomy and complete independence for each masonic body, holds that each should decide upon and apply the measures of defence which appear to it the most suitable;

AND WHEREAS, on the other hand, it is an ideal of Freemasonry to extend to all men the bonds which unite Freemasons throughout the world;

AND WHEREAS the A.M.I. could not, without stultifying itself, remain indifferent to the want of cohesion among the nations, the conflicts of interests and the foolish hatreds which threaten the peace of the world and thereby endanger for many years to come the work of progress to which our Order has set its hand;

AND WHEREAS the moral principles of Freemasonry constitute the best mortar for the construction of a loyal understanding between the nations;

AND WHEREAS it follows that the consolidation of the order of Freemasonry, that precious factor for safeguarding the liberty of the individual and for the uplifting of humanity, is a subject which can be studied on an international basis, without going beyond the observance of the rules of fellowship of the Craft, and keeping strictly within the scope of its regular activity;

The ASSEMBLY of the INTERNATIONAL MASONIC ASSOCIATION decides:

To commend to the favourable consideration of the Grand Lodges the measures which in its opinion are best calculated to strengthen Freemasonry:

A.—Measures of internal protection

- 1.—The greatest circumspection should be exercised in the recruitment of members of lodges, which should aim at constituting a body of selected persons rather than a numerous company of unselected. Advancement

should be granted only to Brethren genuinely deserving of this mark of esteem;

2.—We should exclude from our Temples all doubtful elements, and all persons who adhere to any association whatever which combats Freemasonry; any Mason who is reported to have assisted any such association should be charged with the offence and, if guilty, expelled from the Order;

3.—It should be a recommendation to all lodges that they should admit to their meetings, as foreign visitors, only regular members of a friendly Grand Lodge whose masonic standing has been carefully verified by the competent authorities;

4.—Scrupulous attention should be given to the training in Masonry of all members of the Order. They should be reminded frequently of the duties they undertook when they received the Light. There should be no hesitation in applying sanctions, in the forms provided for by the Constitution, for any failure which may be noted in the observance of those duties.

5.—The right to act, speak or write in the name of the Order should be reserved exclusively to the duly accredited representatives of the masonic bodies. Steps should be taken to prevent the establishment or continuance, outside the jurisdiction of the Grand Lodges, of groups of Masons having no responsibility and encroaching on the prerogatives of the supreme masonic authorities. If methods of persuasion fail, severe sanctions should be applied to Masons, lodges or groups of Masons who, by their individual action, their participation in public controversies, or in any other way, bring our Institution into question and arouse disputes prejudicial to the interests of the Order.

6.—An effort should be made to encourage and develop the study of the history of Freemasonry (particularly contemporary Freemasonry), of masonic symbolism, and of the precepts of the ritual. Care should be taken that hasty innovations, which disregard tradition, are not allowed to pervert the meaning of our rites and our symbols.

7.—All Freemasons should be required to make a serious study of the problems of peace, the work of the League of Nations and, in general, all social or philosophical questions which concern human progress; such study should be objective, and independent of the vagaries of political parties.

8.—Encouragement should be given to the establishment of personal relations between Masons of different nationalities. We should strive for the bringing together of peoples through a better mutual knowledge of their respective racial characteristics, social organizations, needs and aspirations.

9.—The highest Masonic virtue—philanthropy—should be exercised in the widest possible manner. The worthiness of our actions should be an answer to the calumnies directed against our order. We should investigate the establishment of institutions for mutual

aid among brethren, or for the relief of non-Masons in distress. We should support these institutions in a practical manner, taking our inspiration from the moral precepts of Freemasonry.

10.—There should be organized, within each Grand Lodge, a service for information and documentation concerning Masonry, which should be kept up-to-date.

B.—Measures of International Solidarity

1.—The work of the A. M. I. should be supported; it should be guaranteed adequate funds; propaganda should be carried on in favor of its "Bulletin" and its Yearbook;

2.—The relations between the Masonic bodies should be developed, and the functions of representatives should be given practical scope, according to the resolution adopted by the A. M. I. at the Assembly of Stambul in 1932;

3.—There should be centralized, in the Chancellery of the A. M. I., the most complete documentary material relating to important events in Masonic life in all countries. The outstanding facts should be brought as speedily as possible to the knowledge of the heads of the grand lodges belonging to our association;

4.—The attention of the Masonic bodies should be directed to measures which are urgently required, in order that they may be ready to ensure the protection of their moral and material interests;

5.—All the Masonic bodies, without distinction, and especially those which enjoy the greatest security, should be urged to give larger attention to the fate of the grand lodges and brethren who are subject to

persecution.

C.—Measures of External Defence

1.—Periodicals devoted to Masonry should be asked to observe the greatest prudence in any allusions to events in Masonic life, and to abstain from all controversy;

2.—All the Masonic bodies which are members of the A. M. I. should be pressed to give to the Documents Service established in the Chancellery of our Association their effective co-operation, and, among other things, to communicate to it all information which may be useful for the defence of Freemasonry.

Proposed Resolution

It is proposed to the Assembly that the general report on the theme for study by the assembly should be communicated to all the Masonic bodies which are not members of the A. M. I.

Resolution

The Assembly of the A. M. I., met at Luxemburg on 7, 8 and 9 September, 1934:

Having regard to the increased attacks of which Freemasonry is at present the object.

Expresses a desire to see all the regular Masonic bodies unite against their common enemies and organize, as speedily as possible and irrespective of differences of ritual or aim, an International Assembly for one sole purpose: "the defence of the Order."

The Assembly decides to transmit this resolution to all the regular Masonic bodies which do not belong to the A. M. I.

National Masonic Service

Four national organizations serve American Freemasonry. In alphabetical order these are: The Conference of Grand Masters, the George Washington Masonic National Memorial Association, the Masonic Relief Association of the United States and Canada, and the Masonic Service Association of the United States.

No single short bulletin is large enough adequately to set forth all the aims, ideals, and accomplishments of these national movements, but a short outline may be of interest to brethren not closely in touch with their activities:

The Conference of Grand Masters as at present organized is of recent origin, although the need for such annual meetings has been recognized by grand masters for many years. Due probably to the rather desultory methods which prevailed in connection with the early conferences, no records of the dates on which they were held nor minutes of their proceedings are available.

During the past 25 years, a number of conferences have been held, beginning with those at Philadelphia and Baltimore in 1909, followed by gatherings in Indianapolis in 1913, and in St. Louis the following year. Commencing with 1925, the conferences have been held

annually, in 1925 and 1926 in conjunction with the meetings of the Masonic Service Association of the United States, in Chicago, and from 1927 to date, in Washington, D. C., immediately preceding or following the annual meetings of the George Washington Masonic National Memorial Association and The Masonic Service Association.

The organization of the conference includes a chairman and secretary-treasurer, elected annually. Since 1927, M. W. J. Claude Keiper, P. G. M., District of Columbia, has been annually elected secretary-treasurer. The present chairman is M. W. Richard Priest Dietzman, P. G. M., Kentucky. With three other members appointed by the chairman, these officers constitute the committee on agenda. Each of the appointed members serves for three years, this period of service insuring a continuity of program.

Under the present plan of operation, the committee on agenda selects the topics to be considered by the conference and assigns the opening of each discussion to a grand master, who is regarded as specially qualified. To obtain the views of brethren from different parts of the country, in some instances two or more grand masters are given the same assignment.

Subjects discussed cover matters of general interest

to the fraternity, the problems which everywhere confront it and those questions which involve interjurisdictional relations and procedure. Examples are: *Interjurisdictional relief*; what are the best methods of procedure to secure effective and uniform action in extending such relief: *Service and Employment*; (a) Masonic Service Bureaus, (b) Masonic Employment Bureaus; *Educational Programs*; (a) for lodges or larger groups, (b) for individuals: *Recognition of Grand Lodges*; are general standards desirable and can uniformity of such standards be attained by grand lodges?

A general discussion follows the presentation of the formal paper, delegates asking questions regarding the methods adopted in the various jurisdictions, which are answered by those having facts to offer.

The value of these conferences of grand masters is now widely recognized. That the conferences have won an assured place in the national activities of the fraternity is proved by the large attendance of grand masters or their representatives, the number of grand jurisdictions represented varying from 41 to 46 out of 49, during the past three years. Their educational value to those in attendance cannot be measured and the broadened vision of the problems, the activities and the possibilities of the fraternity, which are obtained by those who participate, is universally regarded as worth many times the individual sacrifice of the time required of those who attend, not to mention the benefit derived by the personal contacts which cement the ties between grand jurisdictions and promote the unity and universality of Freemasonry.

The George Washington Masonic National Memorial Association had its inception on February 22, 1910, when the grand masters, or their representatives, from eighteen grand jurisdictions met in Alexandria, Virginia, on the invitation of the grand master of that state, to consider the erection of a fireproof structure in which to house the Washington relics belonging to Alexandria-Washington Lodge, No. 22. At this meeting resolutions approving and endorsing the erection of a Masonic Memorial to Washington were adopted, and a committee on permanent organization was appointed.

One year later, pursuant to the agreement adopted in 1910, a second meeting was held at which a permanent organization, the George Washington Masonic National Memorial Association, was formed. A constitution and by-laws was adopted and officers elected, M. W. Thomas J. Shryock, Grand Master of Maryland, being the first president. Since 1911, the association has met annually, either in the old lodge room of Alexandria-Washington Lodge No. 22, or in the auditorium of the Washington Masonic Memorial. Grand Master Shryock served as president until his death in 1917; his successor, elected in 1918, is R. W. Louis A. Watres, P. G. M., Pennsylvania.

The present organization of the association provides for a president, four vice-presidents, a secretary-treasurer, twenty-one directors and an executive committee of five chosen from the board of directors.

The objects of the association, as set forth in its constitution, are to erect and maintain in the City of Alexandria, Virginia, "a suitable memorial temple to

George Washington, the Mason, one which shall express in durability and beauty the exalted and undying esteem of the Freemasons of the United States for him in whose memory it shall stand through the coming years." It is also provided that the memorial temple shall furnish accommodations for the safekeeping and exhibition of the Washington relics and a place where the several grand jurisdictions may place memorials to their distinguished brethren. Another object is "to create, foster, and diffuse a more intimate fraternal spirit, understanding and intercourse between the several grand jurisdictions and sovereign grand bodies throughout the United States and her insular possessions."

Under the constitution, the active members of the association are the grand lodges of the United States and her insular possessions, so that the ultimate direction of its affairs is vested in the grand lodges.

Believing that every Freemason in the United States should have a part in the erection of this great memorial, the plan for raising funds provided for the payment by each grand lodge of an amount equal to \$1.00 per capita of its membership, which amount was later increased to \$1.70. Sustained efforts to bring the matter prominently before the brethren of each grand jurisdiction were made. A chairman for each state was appointed and efforts met with such success that many of the grand jurisdictions have oversubscribed the original quota, some even exceeding the one later adopted. To date, almost \$4,000,000 have been contributed to the erection of the memorial.

On June 5, 1922, ground was broken for the Memorial on Shooters Hill, Alexandria, Virginia, and on November 1, 1923, the corner-stone was laid in the presence of the largest gathering of Masons this country has ever seen. Since then, with the exception of the last year, when financial conditions prevented, building operations have been carried forward continuously. The exterior structure is completed and the auditorium finished and furnished. Under the policy early adopted no contracts for work are made unless funds to meet them are in the treasury of the association. While this course has perhaps resulted in slower construction, it has also placed the project in the enviable position of being absolutely free of debt.

On May 12, 1932, although uncompleted, the memorial was dedicated, so that the ceremonies might be held during the year devoted to the commemoration of the bicentennial of the anniversary of Washington's birth. Notwithstanding the inclement weather, a great assembly of brethren participated in the ceremonies, which were attended by the then President of the United States, the Honorable Herbert Hoover, and distinguished Masons from the United States and abroad.

With the return of normal financial conditions, it is confidently expected that contributions to the memorial funds will be resumed, and that this outstanding Masonic project will be completed. When this has been accomplished, Freemasons of the United States may well take pride in their achievement. They will not only have erected a memorial to the greatest Mason of his time, but will have built an enduring monument to Masonry, and to the influence which it

has exerted in so marked a degree in the foundation, maintenance, and preservation of our free government.

The Masonic Relief Association of the United States and Canada, a non-profit organization, operated exclusively for the information and protection against imposition on the Fraternity, was organized in 1884. The aims and objects are: First, the detection and publication in the Bulletin of unworthy Masons and imposters preying upon the fraternity; second, the co-ordinating and correlating of the various forms of Masonic relief throughout the United States and Canada; third, the promotion of prompt and effective methods of handling cases of interjurisdictional relief; fourth, to act as an agency in organizing Masonic relief in times of national disaster when such services are requested by any grand lodge or group of grand lodges, and fifth, to provide a meeting place for the discussion of all those varied problems of Masonic relief, which in these days are so pressing, and bring together those who are active and interested in Masonic relief of every form and character.

Nine thousand eight hundred and forty-two Masonic crooks and impostors are recorded in the office of the association.

The association's conventions are held biennially. Its officers are a president and chairman of the executive board (present incumbent is M. W. Lewis E. Smith, P. G. M., Nebraska), first and second vice-presidents, treasurer, and secretary (present incumbent is E. Earle Axtell, 43 Niagara Street, Buffalo, N. Y.) The executive board is composed of all officers and an advisory council of five.

The *Bulletin*, official publication of the association, is published six times a year, and mailed to all grand secretaries in the United States and Canada, and to the secretaries of all lodges, boards of relief, and other active organizations within grand jurisdictions which are supporting members of the association.

It is the largest organization in the world composed exclusively of Masons, with membership of approximately two million; while those who are eligible but not members, aggregate approximately one million.

The Masonic Service Association of the United States was formed as the result of the distressing need seen in the Great War, of an adequate method by which American Freemasonry could function unitedly, instead of as forty-nine separate units, in relief and aid for the distressed.

No honest man insures his house against fire with the belief that the morrow will see it in flames. He pays a little over a term of years, so that in the unlikely event of conflagration the money value of his destroyed home will be at his disposal that he may rebuild. The Masonic Service Association is an insurance policy issued to American Freemasonry insuring that, when disaster comes, the fraternity will not be bound and helpless to move and give from its great heart to those who need, as it was in the World War.

The tool, forged in the fires of bitterness and conflict of war, was tempered and ready for decisive and successful action when disasters came. During the association's fifteen years, five disasters of national proportions have tested the ability of American Freemasonry to act unitedly in "restoring peace to the troubled minds" of those who suffered by convulsions of

nature. These were the Japanese earthquake of September 1, 1923, the Florida hurricane of September 18, 1926; the Mississippi flood of the spring of 1927; the Porto Rico hurricane of September 13, 1928, and the Florida hurricane of September 16, 1928.

The Masonic Service Association was able to speak for the afflicted brethren without the excitement and the distress under which those who suffered necessarily labored. It made an impersonal survey of four of these five disasters and its duly accredited representatives advised from first-hand investigation of the extent of the devastation and the relief imperatively needed. By its suggestions and its plans it assisted the grand jurisdictions involved in setting up and starting in motion the necessary relief machinery. By acting as a clearing house for information, a disseminator of appeals and a central agency through which contributions were sent, it expedited both the collection of funds and their application where most needed.

That there might be permanent and concise record of its relief activities, in 1931 the Association published "United Masonic Relief," a fifty-three page bound volume, in which the finances of all five disasters were set forth in detail; twelve hundred copies were distributed to grand lodges, grand past grand officers, the Masonic press, Masonic and public libraries.

Summarized, it shows the following:

| <i>All Relief, All Disasters</i> | |
|--|--------------|
| Japanese Earthquake, 1923 (no expense) | |
| Florida Hurricane, 1926 | 114,236.97 |
| Mississippi Valley Flood, 1927 | 608,291.91 |
| Porto Rico Hurricane, 1928 | 86,316.58 |
| Florida Hurricane, 1928 | 107,622.14 |
| Total | \$932,244.85 |
| <i>All Expenses, All Disasters</i> | |
| Japanese Earthquake, 1923 (no expense) | |
| Florida Hurricane, 1926 | \$1,130.95 |
| Mississippi Valley Flood, 1927 | 7,202.21 |
| Porto Rico Hurricane, 1928 | 3,078.08 |
| Florida Hurricane, 1928 | 527.35 |
| Total | \$11,938.59 |
| <i>Percentage, all expenses to all relief, 1.28%</i> | |

Inquiries and offers of help in disasters ranging from floods in New England and earthquake in the West to storm in Mexico and hurricanes in Central America, have been made whenever damage was of large proportions; happily, since 1928, no flood, fire, hurricane, earthquake or other national calamity has been beyond the power of any afflicted grand lodge to handle alone.

The association early realized that, vital as is co-operative effort between grand jurisdictions in times of stress, in the merciful providence of the Great Architect war and disasters come seldom, so that an association of Masons devoted to service should also have peacetime work to do.

That field was found in developing programs of Masonic education, forming Craft libraries, and the publication of modern, well printed, authoritative and readable Masonic books. The Masonic world is forever the debtor to the association for the national Masonic

Library and the little Masonic Library, thirty-two volumes of primary importance.

In 1928 the delegates from member grand lodges decided to enlarge the educational activities of the association. To that end, and to meet the criticism of some who thought publishing books (even if sold to craftsmen at unusually low prices) a work which secular publishers might better do, the association sold its publishing business and retired from the book field.

Since then the association has developed a program of investigation into, and digestion and dissemination of, facts showing national trends in Freemasonry. No other organization duplicates this work, the uniqueness and interest of which has won countless expressions of interest and praise from high Masonic authorities the nation over. Such digests as those on Masonic employment bureaus, Masonic funeral services, ancient landmarks, Masonic educational activities, who may confer degrees, taxation of Masonic property, Masonic advisory and executive boards, the Bible on the altar, Light on the N. P. D. problem, Masonic trial methods, Masonic finances and charity, grand lodge standards of recognition, Masonic law relative to liquor and beer, "What they Think," American Masonic petitions, etc., have proved of inestimable value, not only in spreading knowledge of the laws, practices and ideas of all grand jurisdictions to each of them, but as permanent contributions to source material for students and historians of the future.

The association has not neglected the Masonic educational work for constituent lodges; "Four Programs," and later, "Three Evenings of Masonic Inspiration," a number of Masonic contests to be held in lodges, a one-act Masonic play which requires neither costume, accessories nor stage, and similar ma-

terial, have won instant acclaim from the Masonic world.

Frequent broadcasts of interesting Masonic ideas and material are made, such as a reconsecration address of unusual caliber, sent to all grand jurisdictions; a unique system of lodge accounting, an armistice day address by Reverend Brother and Doctor Joseph Fort Newton, Chaplain of the Association, etc.

Since 1923 a monthly Short Talk Bulletin (this is the one hundred and forty-third) has been issued. It goes to every lodge of member grand jurisdictions. Begun at the suggestion of M. W. W. L. Eagleton, P. G. M., Oklahoma, of sainted and unforgettable memory, as a contribution to lodge interest, it has become a library of Masonic addresses, a concise and authoritative encyclopedia of facts on interesting Masonic subjects, a reference collection of value to all Masonic students. All but seven of these bulletins are still in print.

To catalog all the activities of the association is impossible in a short space; in brief, it is a servant of American grand lodges, a patient and tireless investigator into grand jurisdiction law, custom, practices, ideas, which it digests and issues in permanent form for the benefit of all, an insurance policy against disaster, a weapon to fight flood, famine, pestilence, kept sharp and ready for the brotherly hands of all the ancient Craft.

Its officers are an executive commission, elected annually; a chairman of the commission, elected annually by delegates to the annual meeting; and an executive secretary and staff with offices in Washington, D. C. M. W. George R. Sturgis, P. G. M., Connecticut, is chairman, and W. Carl H. Claudy, P. M., District of Columbia, 702 Tenth Street, N. W., Washington, D. C., is executive secretary.

Mussolini, The Infallible

By ARDUINO MELARAGNO, 32°, in *The New Age*

It is not fair to reproach men for their past. We know it. But when the present prestige of a man is supported with falsehoods and exaggerations about that past; when a man is surrounded with a sort of mystic faith because he is *always right and infallible*, it is correct, I believe, to challenge the stupid assertions by quoting some characteristic points of the man who, like the Pope, is called *infallible*. Therefore, I will take my readers a few years back.

During the winter months of 1914, in the little town of Roccagorga, in the Province of Rome, Italy, the population was in a turmoil because a new tax, imposed by the municipality, was considered too high. On the afternoon of March 21st, those who participated in a demonstration against the authority, found themselves before a regiment of soldiers sent there to maintain law and order. These soldiers and guards used their rifles freely, killing seven persons, including a woman and a five-year-old boy.

The day after, the socialist newspaper, *Avanti*,

published a detailed account of the fatal demonstration, with an editorial note, entitled: "The State's Crime." More articles, cartoons and editorial comments were printed the following days. Upon those comments the Tribunal formulated a charge against the newspapers and its editors.

On the morning of March 26th, the entire editorial staff of the *Avanti* appeared before the High Court of Milan to answer the charge of "instigation and apology of crime and insult to the Army and the King."

The trial lasted four days, ending with the *Avanti's* complete victory. Before the presiding judge instructed the jury, the editor-in-chief of that newspaper, also in the name of his accused colleagues, spoke briefly, ending the defense with the following precise words:

I will say that you should let us go free, not because we are innocent, but because we are guilty and ready to be again guilty. Can you imagine Italy of 36 million people

with the same ideas, as though their brains were cast in the same form? . . .

[Judge]—It would be like a madhouse . . .

[Editor]— . . . or rather a Kingdom of annoyance and imbecility!

The King himself before the 36 million monarchists, would feel like imploring the existence of a republican citizen, just as the dogs of a Prussian city implored a kick from a stranger in order to bring something new in the monotony of their life. It is therefore necessary that near those who hail the Army, be those who are against the Army; that near those who are in favor of the present society, be those who are against it.

Nothing should interfere with dissension, anti-thesis and struggle. The unanimity, the uniformity is acephalous. It is death!

Members of the jury! Pay homage to the ancient philosopher Heraclides, who declared: *Fight is the origin of everything*. So let us fight, give us liberty to fight and you will pay homage to a great philosopher and to a very great principle: the principle of liberty!

The man who so spoke before the jury of a Milan Tribunal was Benito Mussolini, then editor of a socialist newspaper, and now head of the most tyrannical of all dictatorships. That man is now the Duce of Italian Fascism, who is trying, with violence, to make 40,000,000 brains think as one, forgetting that "*uniformity is death!*"

This episode gives but a poor idea of the ambiguous character of Premier Mussolini. There are other episodes. On April 23, 1904, the same Mussolini wrote the following in the radical weekly, *L'Avvenire del lavoratore*, published in Switzerland:

The House of Savoy is a family of robbers; its members are capable of any crime. From the year 1870 to 1904, the history of the Italian Monarchy is the history of a long shame. The Savoyites are a bunch of parasites, heroes of the last days, who fought only to control the nation. The Dynasty has bowed to the Pope. Italy is in need of bread, but through the House of Savoy, it is impoverished by the Army and Navy. The hungry population demands bread and it receives bullets. The Monarchy has decorated those who have abrogated constitutional liberties and killed unarmed citizens. The war engaged by the radical parties is a war for a moral clean-up.

The Duce of the Fascist Party is now full of warlike furor for the greatness of his country, but when Italy, in October, 1911, declared war on Turkey for the possession of Libya, he declared himself against any war. He was violent towards those who were in favor of the government's policy, and appealed to the Italian women to stop the trains carrying soldiers and ammunition.

The same attitude against war was expressed by Mussolini in 1914, at the outbreak of the world conflagration. He approved the Italian neutrality, and when the German troops crushed the little and neutral Belgium, he published, on September 4, 1914, in the socialist daily, *Avanti*, that the world had no reason to cry over the insignificant Belgium incident. His editorial was addressed particularly to the Italian workers.

We find ourselves—[so he wrote]—before a sensational farce staged by France and England. All the belligerent nations are equally responsible and we have the right to raise the working class against these facts.

But a few days after, the pacifist, Mussolini, left the *Avanti* and founded the *Popolo d'Italia*, a daily paper, in which he carried a virulent campaign against Italian neutrality and in favor of the Allies!

Why did he change his mind? Or, rather, was he not secretly preparing himself to change his mind in favor of the war, while writing against the war? Who gave him the money to start the publication of a costly newspaper? You do not have to look far for the answer the *Popolo d'Italia* received at its start a subvention from the funds for war propaganda, both from the Italian and French governments.

But notwithstanding his changed attitude in favor of the World War, the heroic Mussolini, when Italy joined the Allies, remained in the office of his newspaper. He was drafted in to the army a year after Italy declared war on Austria, while hundreds of influential liberals—socialists and Masons included—had already left for the front without waiting to be drafted.

When he became the head of his party in 1919, the Italian newspapers published the official program of Fascism, and article 2 of said program was this:

Proclamation of the Republic. The function of the State to be limited to the civic and political direction of national life.

Article 6 read:

Freedom of thought and of conscience, of religion, of association, of press, of propaganda, of individuals and collective agitation.

When, in 1919, he was elected a member of Parliament, he imposed on the group of newly elected Fascist members abstention from the opening session of Parliament, on the grounds that his Republican principles forbade them to sit and listen to the King's speech from the throne. To make things more decidedly republican, on May 24, 1919, Mussolini published an article entitled: *Straight Talk to Recruits*, in which he stated:

I will not permit that the Fascism I founded should be falsified and adulterated, or be made something quite different from what it is, and changed into Monarchism and even Dynasticism, from the firm Republicanism it was and which it must remain.

And finally, on April 7, 1920, after more than a year of Fascism, he wrote in his *Popolo d'Italia*:

For us, only one thing is left, the consoling religion of anarchy.

These were the characteristics of Benito Mussolini up to 1922. When he became Premier of Italy in October of that year, the anarchist-socialist-pacifist Mussolini gradually transformed himself to Dictator Mussolini. His about-face has been astonishing, disgusting and amusing. No more preaching of the original Fascism. No more Republicanism, but Monarchy; no more peace, but violence; no more Democracy, but Dictatorship; no more freedom of thought, of press, etc., but blind obedience.

In short—[so wrote an American author in 1925]—the whole baggage of Fascist theory, its nationalism, its royalism, its gospel of violence, its anti-Parliamentarism and its denunciations of the liberty of the press, its hierarchy and its history of the Pelasgian stock, are not

clauses in a social theory, but sophisticated word-spinning around the incidents of an energetic and unscrupulous man's march to power.

A few months before the march on Rome, Signor Mussolini tried to conquest Freemasonry to his side—the very same Freemasonry which he fought in his radical years. He had a long, secret talk with Grand Master Torrigiani in Rome. It was a polite conversation, but Dr. Torrigiani did not agree with him, because Fascism was not quite clear and sincere with its program, and because Freemasonry could not act as a political organization.

After he became dictator he began to persecute Masons simply because they were still in favor of liberty and democracy and against autocracy. In his persecution, Mussolini was tacitly aided by the clericals, who were anxious to regain what was lost in 1870, when Rome was proclaimed the capital of Italy. The motto of the Fascist Party: "Everything in the State, nothing outside or against the State," as far as Freemasonry was concerned, was very puerile. During its entire life Italian Masonry never was in conflict with the government, and when the Fascists came into power, it had no intention to fight them. This is proved by the fact that several Masons adhered to Fascism at the beginning, and even contributed towards the march on Rome. Freemasonry, officially, was never hostile to Fascism, until Il Duce, influenced by the Vatican, prepared a bill against secret societies, forgetting to include in it the Society of Jesus, which is the most secret association in the world.

The war of Fascism against the Grand Orient was openly declared by the Grand Council in an "Order of the day," dated February 12, 1923, in which it was said in part:

... invites all Fascists who are Masons to choose one or the other and belong either to the National Fascist Party or to Freemasonry, since there is only one discipline, that of Fascism and only one hierarchy and that of Fascism; and only one obedience, the absolute, loyal and daily obedience to the head and to the leaders of Fascism.

A few months after, Mussolini spoke in the Chamber, discussing the question of Freemasonry. Once more he was incoherent, because in 1922 he had sought Freemasonry's help. He said in part:

I think that with this law, Freemasonry, which on a previous occasion I defined as a screen which is not a mountain as it looks when seen from afar, but rather a bladder which must be pierced sometime, will reveal itself in its true light, namely as a survival that has not a single nor a decent reason for surviving in the present century. And I am not excessively preoccupied about international conspiracies.

Gentlemen. We live in the century of victory... this is the sign of our youth, of our courage, here is the certainty of our future.

Premier Mussolini finally succeeded in suppressing Italian Masonry, forgetting that our institution, as a spiritual movement, cannot and will not be suppressed. A draft bill against our brethren was passed by Parliament and approved and sanctioned by the King; on November 26, 1925, it was promulgated as a law.

Up to this date violence against Masonic temples

were worthy of uncivilized people. The blackshirt gangs attacked Masonic lodges, maltreating and killing the members. The Tribunal for the Defense of the State sent to penal islands hundreds of Masons, among them many generals, professors, journalists, etc. Grand Master Torrigiani died in jail, and General Capello, hero of the World War, and active member of the Supreme Council, 33°, Ancient and Accepted Scottish Rite, was sentenced to 30 years imprisonment.

The war against Freemasonry—as we have said—was inspired by the Vatican and culminated with the signing of the Lateran Treaty, which abolished lay education in the Italian schools—something different from Mussolini's previous religious opinion. In fact, a few years before, he had published three pamphlets dealing with religion and militarism. They are: *The Cardinal's Daughter*, *John Huss* and *God and Divinity*. In the last named pamphlet we read:

God does not exist; religion is absurd in science, immoral in practice and sickness among men.

The Premier goes from one incoherence to another. He is now speaking in favor of his political ideas, so radically different from those we have mentioned. Years ago he said that Fascism was for Italy alone and could not be exported. Lately, with the same frankness, he said that in 10 years all Europe will become Fascist or Fascistized.

In defense of Fascist crime and violence he so spoke in the Chamber of Deputies on January 3, 1925:

If Fascism has been a criminal association—if all its violences have been the result of a determinate historical, political and moral climate, to me goes the responsibility, because it is I, who have created it.

In another speech at the *Augusteo* in Rome, in 1928, he once more repudiated all his past. He said:

You know what I think of violence: for me it is perfectly moral.

And in another speech to the *Avanguardisti*, the youth organization of Italy, in May, 1930, he said:

Love the gun, adore the machine gun and don't forget the poniard.

These are, in brief, the *political metamorphoses* of Benito Mussolini. Of course, all opinions are wise and defensible, especially in diplomacy, if the person who formulates and supports them is always coherent. But if the same person changes ideas radically with every moon's phase, he is to be considered a menace, even though he happens to be the Premier of a great nation.

Signor Mussolini is a man who cannot offer the example of his unity of opinions to his countrymen. We cannot ask our citizens to obey us if our opinions change almost weekly. Renan, the great French writer, could not be accused of being incoherent because he became anti-Christian, as he always spoke highly about Christianity; therefore his attitude was that of a man of honor. Mussolini, on the contrary, is a persecutor of his not remote faith and of his best friends. He now speaks and writes with acrimony and scorn about his theories of yesterday, and his former friends are, by him, considered enemies of the country. His autocracy makes him forget that it is impossible to love one's country if we do not love the liberty of our

countrymen. His authority is either nonsense or folly. It could be called a "mechanical force" or a brute power of compression, but it is not moral force or moral elements apt to create true respect and obedience.

Poor Italy! It is today like an immense prison, where its citizens are kept in silence by force and violence, and where an oligarchy of irresponsible plunderers will be forced to risk the very existence of the country in order to save themselves. Under the Fascist regime there are no more liberal deputies in Parliament; the special tribunal for the defense of the state is continually sending to jail thousands of liberal citizens; Freemasonry, with a glorious past and a brilliant future, has been dissolved, and many of its members killed or sent to penal islands; the Lateran Treaties with the Vatican were signed, re-establishing the temporal sovereignty of the Pope; and the Fascist militia is taking good care of those citizens who dare talk or protest. Freedom of the press has been strangled, and the newspapers are even told what type they must use in publishing news, and what they can and

what they cannot print.* The terror is well organized, and no thought that is not commanded can be printed, spoken or murmured!

Yes, there will be a kick, but it will be quite different from that implored by the dogs of Aachen, so well described by the fervid and genial imagination of Heinrich Heine and mentioned by the *infallible* Duce to the jury of a Milan Tribunal in 1914:

In the streets of Aix-la-Chapelle the dogs

Are ennui'd, and humbly implore us:

"Oh stranger, pray thee give us a kick,

And to life for a time thus restore us."

(Deutschland—Chap. 3)

And after the "quite different kick," life will be restored to a great nation—Italy—which is now suffering under the heel of the infamous dictatorship called Fascism. The fight for liberty is the noblest, the highest, the worthiest goal which can be pointed out to men!

* *New York Herald*, *New York World Telegram*, and *New York Times*, December 15, 1933.



DECEMBER ANNIVERSARIES

Henry VI, King of England, was born at Windsor, December 6, 1421, and was initiated into Masonry in 1450.

Francis I. Grand Duke of Tuscany, was born at Nancy, France, December 8, 1708, and was raised in an Emergency Lodge at Norfolk, England, in 1731. He would not permit the promulgation of Pope Clement's Bull against Freemasonry within the Kingdom of Austria.

James M. Varnum, noted statesman and orator, was born at Dracut, Mass., December 17, 1748, and in December, 1778, and 1782, delivered the St. John's Day addresses in St. John's Lodge, Providence, R. I.

Pierrepoint Edwards, first Grand Master of Connecticut (1789-92), and a member of the Continental Congress from that state, became a Mason in Hiram Lodge No. 1, New Haven, December 28, 1775.

George Washington was, on December 15, 1779, proposed by American Union (Military) Lodge at Morristown, N. J., as General Grand Master of the United States, which was followed on December 20 of the same year with a like proposal by the Grand Lodge of Pennsylvania. (This office was never created.) On December 20, 1788, Brother Washington was unanimously reelected master of Alexandria

(Va.) Lodge No. 22. This great patriot passed away at Mount Vernon, December 14, 1799, and was buried Masonically by Alexandria Lodge, December 18.

General James Wilkinson, Governor of Louisiana Territory (1805-07), affiliated with Bristol (Pa.) Lodge No. 25, December 5, 1780. His death occurred near the City of Mexico, December 28, 1825.

Thomas S. Webb, Grand Master of Rhode Island (1813), was passed and raised in Rising Sun Lodge, Keene, N. H., December 27, 1790. He was author of the *Freemason's Monitor*, which was for many years used as a Masonic textbook.

Wolfgang Mozart, famous composer, and member of Lodge "Zur Gekronten Hoffnung," at Vienna, died in that city, December 5, 1791.

William II, King of The Netherlands, who became a Mason in 1817, and was Honorary Master of Lodge of Hope, Brussels, was born at The Hague, December 6, 1792.

James Whitcomb, eighth Governor of Indiana (1843-49), and later U. S. Senator from that state, was born near Windsor, Vt., December 1, 1795, and while Governor, served Raper Commandery No. 1, K. T., Indianapolis, as recorder.

Joseph Lane, who served as Major General in the Mexican War, and later as U. S. Senator from Oregon, was

born in Buncomb County, N. C., December 14, 1801, and became a member of Center Lodge No. 23, Indianapolis.

John H. Honour, sixth Grand Commander of the Southern Supreme Council (1846-58), was born at Charleston, S. C., December 20, 1802. Illustrious Brother Honour was a Lutheran minister.

Rev. Hosea Ballou, founder of the Universalist Church, was elected master of Warren Lodge No. 23, Woodstock, Vt., in December, 1807.

Christopher (Kit) Carson, famous Indian Scout, was born in Madison County, Ky., December 24, 1809, and on December 26, 1854, became a Mason in Montezuma Lodge No. 109 (now No. 1), Santa Fe, N. Mexico.

General Albert Pike, eighth Grand Commander of the Southern Supreme Council, was born at Boston, December 29, 1809. On December 22, 1852, he was made a Royal and Select Master in Columbia Royal Arch Chapter, Washington, D. C., and on December 27, 1853, was elected master of Magnolia Lodge No. 60, Little Rock, Ark.

Israel Smith, Governor of Vermont (1807-08), and prior to that U. S. Senator from that state, was a member of Center Lodge No. 6, Rutland, Vt. His death occurred there December 2, 1810.

Robert P. Dunlap, Governor of Maine (1834-38), and Grand Master of that state, was elected High Priest

of Montgomery Chapter, R. A. M., December 27, 1819.

John W. Geary, Governor of Kansas (1856-57), Civil War officer, and Governor of Pennsylvania (1867-73), was born in Westmoreland County, Pa., December 30, 1819, and was a member of Pittsburgh (Pa.) Commandery No. 1, K. T.

Samuel E. Adams, active member in Minnesota of the Southern Supreme Council, was born at Reading, Vt., December 1, 1828, and received the 33rd degree at the hands of Albert Pike in 1885.

John J. Ingalls, president *pro tem* of the U. S. Senate (1887-91), was born at Middleton, Mass., December 29, 1833, and received the degrees in Washington Lodge No. 5, Atchison, Kans., in 1862.

Felix Grundy, U. S. Attorney General under President Van Buren (1838-39), and a member of Hiram Lodge No. 7, Franklin, Tenn., died at Nashville, December 19, 1840.

Henry L. Palmer, Grand Commander of the Northern Supreme Council (1879-1909), and prior to that Grand Master of Wisconsin, was elected master of Tracy Lodge No. 13 (now Wisconsin No. 13), Milwaukee, December 12, 1850.

Joel R. Poinsett, Secretary of War under President Van Buren (1837-41), and prior to that Minister to Mexico, died near Statesburg, S. C., December 12, 1851. In 1821-24 he served as Grand High Priest, R. A. M., of South Carolina.

Thomas C. McRae, Governor of Arkansas (1921-25), and Grand Orator of the Grand Lodge of that state, was born at Mount Holly, Ark., December 21, 1851.

General Henry M. Hoyt, Civil War officer, and Governor of Pennsylvania (1879-83), was initiated in Lodge No. 61, Wilkes-Barre, Pa., December 27, 1854, and in December, 1862, he became master of this lodge. His death occurred at Wilkes-Barre, December 1, 1892.

The tenth Earl of Dalhousie (James A. B. Ramsay), Grand Master Mason of the Grand Lodge of Scotland, died December 19, 1860.

Samuel C. Lawrence, Grand Commander of the Northern Supreme Council (1909-10), became an active member of that body, December 14, 1866.

Thomas M. Waller, Governor of Connecticut (1883-85), and member of Palestine Commandery No. 6, K. T., became a member of Brainard Lodge No. 102, New London, December 24, 1867.

Philip S. Malcolm, Grand Prior of the Southern Supreme Council at the

time of his death, was initiated in Sodus (N. Y.) Lodge No. 392, December 1, 1868, and 11 days later was raised in this lodge.

Rev. Henry W. Rugg, Masonic writer and lecturer, was elected Eminent Commander of St. John's Commandery, K. T., Providence, R. I., December 4, 1871. In 1910 he became Grand Master of this state.

George W. Atkinson, Governor of West Virginia (1897-1901), and Grand Master of that state (1876), was knighted, December 16, 1873.

Isaac L. Patterson, Governor of Oregon (1927-29), was raised in Salem (Ore.) Lodge No. 4, December 22, 1881, and passed away at his farm near that city, December 21, 1929.

Joseph R. Bodwell, Governor of Maine (1887), and a member of Rockland (Me.) Lodge No. 79, died at Lowell, Me., December 15, 1887.

Perry W. Weidner, Grand Minister of State of the Southern Supreme Council (1931), became a Master Mason in Mystic Lodge No. 405, Dayton, Ohio, December 27, 1895.

Harry C. Walker, Grand Master of Knights Templar, U. S. A. (1932), and prior to that Lieutenant Governor of New York State, was raised in Otsego Lodge No. 435, Binghamton, N. Y., December 1, 1898.

Leonard Wood, Governor General of the Philippine Islands, received the Scottish Rite degrees (4th-32nd) at Brooklyn, N. Y., December 9, 1917.

Fred B. Balzar, Governor of Nevada (1927-34), received the 32nd degree at Reno, December 17, 1920.

Samuel Gompers, Labor leader and member of the Scottish Rite Bodies in Washington, D. C., died at San Antonio, Tex., December 13, 1924.

Louis F. Hart, Governor of Washington (1919-25) and member of Fern Hill Lodge No. 80, Tacoma, died in that city December 4, 1929.

Robert I. Clegg, Masonic editor, and twelfth president of the National League of Masonic Clubs, died at Cleveland, Ohio, December 3, 1931.

Ahmet Muhtar, Turkish Ambassador to the United States, and active member of the Supreme Council of Turkey, became a member of the Almas Shrine Temple, Washington, D. C., December 11, 1931.

LIVING BRETHREN

Frank B. Kellogg, Secretary of State in the Coolidge Cabinet, and a member of Rochester (Minn.) Lodge No. 21, was born at Potsdam, N. Y., December 22, 1856.

Lord Jellicoe, British Admiral in command of the Fleet during the World War, and Grand Master of New Zealand (1922-24), was born at Southampton, December 5, 1859.

Jean Sibelius, famous Finnish composer, was born at Tavastehus, Finland, December 8, 1865, and is a member of Suomi Lodge No. 1, Helsingfors.

Bainbridge Colby, Secretary of State in the Wilson Cabinet, and member of Kane Lodge No. 454, New York City, was born in St. Louis, Mo., December 22, 1869.

Benjamin B. Moeur, M. D., Governor of Arizona, was born at Decherd, Tenn., December 22, 1869, and is a member of the Scottish Rite Bodies at Tucson.

William J. Fields, former Governor of Kentucky, was born at Willard, Ky., December 29, 1874, and is a member of Little Sandy Lodge No. 712, at Rosedale, Ky.

David A. Reed, U. S. Senator from Pennsylvania, was born at Pittsburgh, December 21, 1880, and received the Royal Arch degrees at Philadelphia.

Fiorello H. LaGuardia, Mayor of New York City, and a member of Garibaldi Lodge No. 542, was born in that city, December 11, 1882.

General John J. Pershing was initiated in Lincoln (Neb.) Lodge No. 19, December 11, 1888. He was passed and raised December 22 of that year, and on December 3, 1894, was knighted in Mt. Moriah Commandery No. 4, K. T., of Lincoln.

Irving Bacheller, noted author and newspaper editor, was raised in Kane Lodge No. 454, New York City, December 5, 1899.

The Duke of Kent (Prince George) of England, was born in London, December 20, 1902, and on December 4, 1931, was installed as Master of Navy Lodge No. 2612, London, succeeding his brother, the Duke of York.

Stanley C. Wilson, Governor of Vermont, was made a Mason in George Washington Lodge No. 51, Chelsea, Vt., December 7, 1905.

Martin L. Davey, Governor-elect of Ohio, became a member of Al Koran Shrine Temple, Cleveland, December 20, 1917, later affiliating with Tadmor Shrine of Akron.

A RELIGIOUS IMPOSTOR

The name of Leo Taxil finds a place, a dishonoured one be it said, in the archives of Continental Masonry. He invented "Diana Vaughan", the supposed prophetess of Black Masonry, and hoaxed all Europe with it. It will go down in the list of great hoaxes with George Psalmanager and his Formosan hoax, and the forgeries of Chatterton. Leo Taxil was not his real name. In fact there was nothing real about this champion "faker". He was Gabriel Antoni Joyand-Pages, and he was born in Marseilles. Educated by Jesuits he

very early developed faults which resulted in his going to a house of correction. He came to Paris filled, he said, with hatred of the Jesuits and started an anti-clerical bookshop. Having become a Freemason, he was expelled from the Order, and then turned clerical. He made a public retraction with great pomp, and so imposed on the clergy, that they held a special thanksgiving service at Montmartre. He began exposing with his customary violence his old allies Freemasons and Freethinkers, and in the course of his campaign alleged that the "black mass" was still being celebrated by the Satanists among French Freemasons. The Clerical party snatched at this with joy as a means of discrediting their opponents, and Leo Taxil's books were translated into every European language. He invented the celebrated Diana Vaughan, who was a high priestess of the Satanic sect, and went so far as to display her portrait to American newspapers. Interviews with her appeared, and he actually fixed a day for her public recantation and reception into the Church. His most impudent imposture was the sending of the devil's tail to the Jesuits as a present. He declared that it had been secured at one of the "black masses" held by the Satanists in Masonic Lodges. This tail turned out to be a portion of a rug made out of a lion's skin with the tail attached. Another of his stories was that the rock of Gibraltar was undermined by subterranean galleries, where the Freemasons met Satan at fixed times to hold the impious worship. At last the non-appearance of Diana Vaughan made his dupes uneasy, and it ended by this fluent liar making another recantation, in which he admitted that his Satanist prophetic was a myth.—*The Freemason*.

NOTABLE VETERAN HONORED

Recently St. Johns Lodge of Norwalk, Conn., did honor to one of its distinguished brethren at a meeting of the lodge in commemorating the fiftieth anniversary of M. W. Arthur C. Wheeler as a member of that lodge. Brother Wheeler is a past grand master of Connecticut.

The affair, designated "Arthur C. Wheeler night," was a particularly happy one. Despite the rain a large company gathered to do honor to a man who for the past half century has stood for all that is best in Freemasonry.

Judge James E. Brinkerhoff of Stamford, grand master of Masons in Connecticut, was the principal speaker. Among those who spoke also were Judge Frank L. Wilder, past grand master, of Bridgeport, who gave a "History of a Mason," a flowing ac-

count of the life of Mr. Wheeler and which emphasized his Masonic activities; Weston G. Granniss, past grand master, of Litchfield; Judge Leonard J. Nickerson, past grand master; Horace M. N. Sigman of Norwalk, grand commander of Connecticut, Knights Templar; William Hemming of Stamford, illustrious potentate of the Shrine; Hon. Anson F. Keeler of Norwalk, past district deputy, and controller of Connecticut; Rev. J. Benton Werner, rector of the Grace Episcopal Church, and past associate grand chaplain; District Deputy Anson T. Leary of Westport; Arthur F. Lewis of Naugatuck, grand senior warden; Attorney Leo Davis, past district deputy; Thomas M. Webb, past district deputy, and Otto Guggeis, president of the Fellowcraft Club. All of the speakers paid tribute to Mr. Wheeler as a man and Mason.

Besides his fraternal activity, Mr. Wheeler has given a life-time of service to the community. He was a member of the burgess when the First District was a borough; he was twice mayor; he served 25 years as chairman of the School Board. He has been called upon time and time again to act in community movements.

YUGOSLAVIA

During its 17th annual meeting the Grand Lodge of Yugoslavia elected its officers for the next term 1934-37. It is of especial interest to note that Mr. Douchan Militehvitich, who is an ardent Mason and of international reputation, was chosen as grand master.

MASSACHUSETTS GRAND LODGE ELECTS

Claude L. Allen of Melrose was elected Grand Master of Masons in Massachusetts at the quarterly communication or the grand lodge held in the Masonic temple on Boylston street, Boston, Massachusetts, Wednesday, December 12, 1934.

J. Arthur Gibson of Cambridge was elected senior grand warden; John Kenrick of Orleans, junior grand warden; and Frederick W. Hamilton, grand secretary since 1915, and Charles H. Ramsay of Cambridge, grand treasurer since 1901, were re-elected.

Directors for two years chosen were: Arthur D. Prince of Lowell, past grand master; Curtis Chipman of Cambridge, retiring grand master; James Young, Jr., of Salem and Rutherford E. Smith of Newton Center.

Arthur D. Prince of Lowell was elected trustee of the Masonic education and charity trust for eight years. George A. Burnham of Cliftondale was elected for one year.

Representatives at large of the board of Masonic relief for three years chosen were: Arthur D. Prince of Lowell, Andrew P. Cornwall of Boston, Homer S. Joslin of Oxford and Walter E. Dow of Fall River. Emil U. Dillenbach of Springfield was named for one year.

Past grand masters in attendance were Arthur D. Prince of Lowell, Melvin Maynard Johnson of Brookline, and Herbert W. Dean of Cheshire.

Distinguished visitors in attendance at the annual communication were Orville E. Cain of New Haven, grand master of Connecticut; Harry M. Cheney, grand secretary, New Hampshire; William O. Wingate, grand master, Delaware; Clark D. Chapman, grand master, Maine; Charles H. Weaver, grand high priest, Pennsylvania; Walter W. Williamson, grand secretary, Quebec, and Arthur A. Stewart, grand master of the grand council of Massachusetts.

The new grand master is a native of South Thomaston, Me., and will be 57 next month. His parents removed to Boston when he was 12 years of age and made their home in Melrose, where Bro. Allen has since resided. He received his L.L.B. from Boston University in 1900, was admitted to the bar that year, to the United States circuit court bar in 1901 and to the bar of the supreme court of the United States in 1910. In 1905, he became associated in law practice with George L. Barnes of Weymouth and this association continues.

He has served Melrose on the board of alderman and for six years as city solicitor. He was elected a member of the State Senate in 1911, serving in 1912 and 1913. During the world war he was chairman of the draft board.

He is president of the Melrose Hospital Association and chairman of the Court of Honor of the Boy Scouts of America. He is president of the Melrose Trust Company, director of the Somerville Trust Company, of the Somerville National Bank and the Melrose Co-operative Bank.

In Masonry, he is a past master of Wyoming lodge of Melrose, A. F. and A. M., past district grand master, past deputy grand master of the grand lodge of Massachusetts, past commander of Hugh de Payens Commandery Knights Templars, and is a member of both the York and Scottish rite bodies and is at this time senior warden of Giles F. Yates Council, Princes of Jerusalem. He is also a member of Aleppo temple of the Mystic Shrine.

He is a member of the Boston Chamber of Commerce, Boston City Club, Middlesex Club, Bellevue Golf Club, Rockport Country Club, Canopy Club

of the State House and the Middlesex and Massachusetts State Bar Associations.

In 1904 he married Lovisa A. Delamater. There are two children, Claude L. Allen, Jr., a master in Deerfield Academy, and the former Beatrice Allen, now the wife of Dr. Irvine L. Page of the Rockefeller Institute, New York city.

\$75,000 PER DAY

Every 24 hours \$75,000 is given for charity and benevolence by organized Freemasonry in the United States!

This astounding estimate, based on a careful study of reports, etc., is made by Bro. Melvin M. Johnson, late Grand Master of Massachusetts, and now M. P. Sov. Grand Com. of the Scottish Rite for the Northern Masonic jurisdiction. If any man in the country is qualified to make such estimate, he is the man; consequently his figure may be taken as approximately correct. Some better idea of such a daily amount is gained when it is considered that it amounts to 2 1/4 million dollars per month of over \$27,000,000 per year.

Nor does this daily expenditure take any cognizance of the contributions, benevolences and gifts of the 2 1/2 million individual Masons. If it did, the amount would unquestionably be increased ten-fold or more.

"Organized Freemasonry," as the term was used by the speaker, means such bodies as lodges, chapters, commanderies, consistories, etc. It means communal, not individual, contributions; amounts appropriated by your lodge and mine (and the several other bodies to which we belong and pay dues) the various grand bodies and in fact all the regimented strength of the different Masonic activities.

Astonishing as are the daily figures given and stunning as is the annual total, the most surprising fact of all is that it all comes from the \$3, \$5, \$10 or more annual dues you and I pay. It seems almost unbelievable!

In view of the facts as presented and when we consider the untold and unknown amount of good done to humanity by such an immense sum of money, you and I, as Freemasons can never again complain or begrudge these annual levies on our pocketbooks. It is a privilege to participate in such a magnificent work!

Another phase of the subject that deserves thought is this: Suppose some Mussolini or Hitler was to wipe Freemasonry out of the picture as it has been wiped out in Italy and Germany? What an untold amount of misery and suffering it would entail on widows and orphans, on the aged and afflicted!

The slack in the flow of relief would need have to be taken up either by the government or society. In either event the cost would eventually be paid by the individual as an additional expense.

It would seem these facts and considerations answer in no uncertain terms the age-old query by some, "Is Freemasonry worth while?"—*Masonic Tidings*.

"PRIVATE" TRUITT'S CHALLENGE MET BY "PRIVATE" BILLINGS

A few months ago the *News Bureau* published an item in which "Private" Paul Truitt, aged 92, of Portland, Ore., stated that he had been a Mason for over 69 years. This statement was made in answer to what Mr. Truitt regarded as a challenge from some friends of Mr. Willis T. White, aged 88, of Port Orford, Ore., who regarded Mr. White as the oldest Mason in the United States.

There are a number of Masons who have been members of the fraternity in the United States longer than either Mr. White or Mr. Truitt. Mr. Jacob Dumbauld, who recently celebrated his 101st birthday at the Masonic Home in Ohio, has been a member for over 77 years. So far as indicated, Mr. Truitt is the oldest Mason in Oregon, but now comes a challenger from Washington State. The friends of Mr. Howard L. Billings, aged 92, of Monroe (Wash.) Lodge No. 160, and who was raised in St. John's Lodge No. 11, of Washington, D. C., January 14, 1863, show that he has been a Mason two years, seven months and 21 days longer than Mr. Truitt—over 71 years. His longevity record as a Mason is a challenge to all the elders of the fraternity in the Northwest.

Mr. Billings, as did Mr. Truitt, served as a private soldier in the Union Army during the Civil War. He was injured at the second Battle of Bull Run, and for some period during the war served in the White House under President Lincoln. In private life Mr. Billings was a civil engineer until his retirement.

A TALL MASON

First Sergeant Corbett Meeks, native of Breathitt County, Ky., and the proud owner of 59 medals awarded for outstanding bravery in the face of the enemy fire, is to be transferred on December 14 to Manila, P. I., to fill a two-year assignment in foreign service. He has been designated the most distinguished soldier of the 11th Infantry, now stationed at Fort Knox, Ky.

His height being 6 feet, 5 inches, he is one of the tallest soldiers in the United States Army.

Enlisting in 1912, he participated in

the Battle of Agua Prieta, Mexico, November 1, 2, 3, 1916. In the World War he served in trench situations in the Vosges Mountains, then on the Western Front in the Battle of St. Mihiel, and later in the Meuse-Argonne sector from October 13 to November 11, 1918. He was awarded the Distinguished Service Cross for acts of extraordinary heroism at Cunel, France, October 21, 1918. He was also cited in General Orders for extraordinary heroism in action in the Meuse-Argonne sector.

Sergeant Meeks will be accompanied to his new post of duty by his wife and three children—Edward Vernon, 5; Chalmer, 7, and Corbett, Jr., 9.

He was made a Mason in Willis Stewart Lodge No. 224, in 1922.

GRAND MASTER VISITS VIRGINIA

Grand Master of Masons in Massachusetts, Curtis Chipman, accompanied by Mrs. Chipman, and Grand Marshal Robert McKechnie, Past Grand Senior Warden of the Grand Lodge of Massachusetts, accompanied by Mrs. McKechnie, led a friendly "invasion" into the Commonwealth of Virginia, this "invasion" being made on the invitation of Virginia's Grand Master, Dr. William Moseley Brown, during the week of October 22. The visit of this distinguished Mason, who is known wherever Masonry is known, and his aide, will long be remembered as a red-letter Masonic occasion in the Old Dominion, and it has served to cement more firmly the warm relations which always have existed between the two Commonwealths. Grand Master Chipman endeared himself to all who were so fortunate as to meet him, and he inspired all the many hundreds who heard him in the course of his several addresses while in the State.

The party, headed by Grand Master Chipman, arrived in Richmond on the evening of Monday. On the following morning they were conducted on an automobile trip about the city, in the course of which many historic points of interest were visited. In the evening, accompanied by Grand Master Brown, Brothers Chipman and McKechnie visited the Grand Royal Arch Chapter of Virginia, then in session at the Masonic Temple, and both made eloquent addresses after they had been presented to the hundreds of distinguished Masons there assembled.

The next day saw the visitors at Williamsburg, Jamestown and Yorktown, and in the evening, Brothers Chipman and his aide visited Williamsburg Lodge, No. 6, where many of the brethren had assembled to greet them. This was an unusually inspiring meeting, held on the spot where the Grand

Lodge of Virginia was organized, and there was every evidence that the visitors enjoyed it thoroughly. Both were presented, and responded eloquently.

On Friday, accompanied by Grand Master Brown and other Grand Lodge officers, (they motored to Staunton, by way of Charlottesville, where visits were paid to Monticello and the University of Virginia, and in the evening they attended a wonderful meeting held by Staunton Lodge No. 13. They concluded their memorable visit to Virginia on Saturday, when Grand Master Brown and Mrs. Brown accompanied them to Washington by way of the beautiful Shenandoah Valley — *The Virginia Masonic Herald*.

MARK DEGREE IN LOUISIANA

In the archives of the Grand Lodge of Louisiana, there are a great number of rituals and other manuscripts, which came to the old grand lodge of that state many years ago, from the French lodges in the state that had ceased working; and other rituals which had been used in lodges at one time working under the Grand Orient of France, which later, their work having been healed, the Grand Lodge of Louisiana regularized their work in the old names of their lodges, but giving them new numbers.

Among these rituals are several copied by some one person with care, pains and neatness, in one and the same fashion of arrangement and execution, in a peculiarly neat and plain handwriting, always uniform and accurate; mostly from original rituals certified by Brother Achille Huet de Lachelle. Among these rituals are the Mark Mason, Royal Arch, and Past Master.

It would seem from the data at our command that a portion, at least, of this Mark Mason degree is traceable to the old Vernon Kilwinning Lodge, at Edinburgh, Scotland, as early as 1741, and it is interesting to note, in passing, that our present day Fellow Craft lecture was taken from a discourse delivered in this same lodge on the 15th day of May of the same year—namely, 1741. From there the Mark Mason degree seems to have established itself under the Grand Orient of France, and from thence to the British and French West Indies; and it is from the latter place, at Jeremie, on the Island of Santo Domingo, that we get trace of the Masons who later formed the two lodges of La Concorde and La Perseverance.

There is a paragraph on the history of this work which read as follows: "The origin of the Mark Mason and Royal Arch are without dates." But we find dates of 1747, 1768, and then 1783, and from this latter date there seems to be a continuous chain, as the

minutes of one of the meetings held at Jeremie, Santo Domingo, has this to say: "We obtained in 1788 (1788) our Constitution at Grand Lodge of the Royal Order of Heredom of Kilwinning, from the Sovereign Chief of the Order." There is also a note of a chapter being formed in this same year.

This lodge and chapter was formed by the very early French settlers at Santo Domingo, in the year 1788; then came the insurrection on the island in 1791, when the whites were so violently and inhumanly treated by the natives, which, added to the terrific mortality by yellow fever, decimated their ranks in great numbers. They were forced to leave, and went first to Santiago de Cuba, taking the charters of two lodges with them; but the rigor of Spanish law caused them to exercise the greatest prudence and secrecy during their stay, so that not much work was done; but this did not abate their Masonic zeal. Finding, however, that they were continually handicapped, they left for New Orleans, which at that time was also under the dominion of Spain, and for that reason these two lodges, one of them working under the York Rite under the Grand Lodge of South Carolina, the other under the Modern Rite of the Grand Orient of France, were obliged to hold their meetings outside the walls of New Orleans, as Masonry was proscribed by the Spanish law. This practice was followed by succeeding lodges long after the reason for its adoption had ceased.

Soon thereafter two other lodges were formed, making then four lodges working both under the Scottish Rite and the York Rite; in fact, there was a time when they were working under the York Rite, the Scottish Rite, and the French Rite. Some complaint was made about this, and there was also a feeling of insecurity in their charters. They thereupon applied to the Grand Orient of France to have their work healed, which was accordingly done; and a deputy, M. Lessier by name, was despatched to New Orleans to await the new charters, which bore the date of February 17, 1806, but, owing to disasters at sea, did not reach him until July 20, 1807. Some time after the Grand Lodge of Louisiana regularized all of these conflicting lodges, and the lodges, from which we have copied the settings and received the inspiration to put on this work, are these old lodges which are to be found bordering the Caribbean Sea. — *George A. Blaisdell*.

Brother George A. Blaisdell, who supplied us with the above interesting synopsis, writes in explanation as follows:

"Dear Brother Moorhouse:

... Upon one of my several trips to South America I made friends with Senor Tulio C. Trespalacios, who at that time was the Sovereign Grand Inspector General for the Southern Jurisdiction, with his headquarters at Barranquilla, Colombia. It was he who first told me about this old ritual, and it was he who also told me that a portion of it originated in the Vernon Kilwinning Lodge in Edinburgh, Scotland. He suggested that upon my return to the States I stop off at New Orleans and see Past Commanders Collins and Lambert; these distinguished gentlemen having been past commanders of the Louisiana Grand Commandery, and they corroborated his statements so far as it related to Vernon Kilwinning Lodge, hence my belief that I had reliable authority in using it in the little write-up which I gave. Brothers Collins and Lambert are now deceased.

Some little time ago I sent one of the notices, similar to that which I sent you, to one or two of the leading students of our country, and one of them said he believed it was an error in quoting the old Scottish Lodge, as he thought the origin of it was picked up while it was passing through England and finally landed with the Grand Orient of France."

LODGE HONORED

AGED MEMBERS

Tribute was paid to ten members of Eureka Lodge, F. & A. M., of Bethel, who have been identified with the Masonic fraternity for 50 or more years, at a largely attended meeting of that lodge in the Masonic Temple, Tuesday evening, November 13. The occasion also was observed as district deputy's night, when Paul S. Richmond, of New Milford, district deputy of the second Masonic district of the state, paid his official visit to the lodge. Besides a large attendance of members, visitors were present from Brooklyn, N. Y.; Danbury, Georgetown, Norwalk, South Norwalk, Redding and Wallingford.

The combined Masonic age of the ten men who have been members of Eureka Lodge for 50 years or more, and who were honored at the meeting last night, is 574 years, it was pointed out by Herbert I. Terry, worshipful master of the lodge, in his introductory remarks. One has been a member of the lodge 66 years.

During the lifetime of the oldest member, Winthrop F. Bassett, 19 business depressions have occurred, Mr. Terry stated, adding that while the depression now might seem terrible to the present generation, such periods have always ended and the country has managed to pass through them to greater prosperity.

Each of the ten men who have been continuously affiliated with the lodge for 50 years or more was presented with a certificate by Bro. Terry last night, in which was stated the length of time they have been members of Eureka Lodge. The certificates were handsomely framed and embossed. William H. Stryker, a member of Eureka Lodge, made the frames and set the certificates with them.

The ten members to whom tribute was paid by the lodge and speakers of the evening, and the years in which they became members are as follows: Winthrop F. Bassett, 1868; Frederick H. Bevans, 1880; Granville A. Durant, 1872; Elbert Green, 1874; Charles H. Hart, 1878; Charles H. Hurlbutt, 1881; Jacob S. Mayhew, 1880; Arthur M. Patchen, 1874; Frederick H. Richmond, 1878; Powell A. Roberts, 1881.

Mr. Bassett is second oldest member of the fraternity in the state in Masonic years, it was stated.

Two of the number were unable to attend the meeting last night. They were Frederick H. Bevans, of Bethel, and Elbert Green, of Rockville.

The first speakers of the evening were: Henry K. Plumb, of Derby, grand senior deacon of the Grand Lodge, F. & A. M., of Connecticut, and Carlton W. Tyler, of Woodbury, past district deputy, both of whom spoke along fraternal and historical lines. Rev. Donald W. Greene, of Wallingford, formerly rector of St. Thomas' Episcopal Church in Bethel, spoke of his pleasure in returning to Bethel for a visit.

Walter S. Davis, of Bethel, past district deputy, and chaplain of Eureka Lodge, told of former days of the lodge, and Paul S. Richmond, present district deputy, brought the greetings of the grand lodge and of James E. Brickerhoff, of Stamford, grand master.

The officers of Eureka Lodge are: Worshipful master, Herbert L. Terry; senior warden, Fred L. Porter; junior warden, Edward Schulze; senior deacon, Raymond Rubley; junior deacon, Benjamin Washburn; tyler, Clifford Van Horne; senior steward, Myron Beal; junior steward, John Slack; secretary, John McCorkell; treasurer, Cady R. Morse.

A UNIQUE RECORD

James Henry Hunter, a member of Fellowship Lodge, Bridgewater, Mass., was born in Warwick, R. I., September 20, 1842. He was raised in Fellowship Lodge January 4, 1864; exalted in St. Mark's Royal Arch Chapter, Taunton, November 15, 1866, and was one of the petitioners and charter member of Harmony Royal Arch Chapter of Bridgewater. He was its excellent high priest in 1899, and served up and

down the line after he was high priest.

It will thus be seen that his record is indeed unique, having been 71 years a Master Mason, and 68 years a Chapter Mason. He is the oldest living Chapter Mason in Massachusetts, the only living charter member of Harmony R. A. Chapter, and the oldest living high priest of the chapter.

At the Annual Convocation of the Grand Royal Arch Chapter of Massachusetts, held December 11, 1934, M. E. Ralph Lowe, Jr., Grand High Priest, presented E. Companion Hunter with a medallion suitably inscribed with his record as a Royal Arch Mason, in recognition of his long service to the Capitular Rite, and 68 years a Chapter Mason. First degree in Fellowship Lodge, November, 1863; second degree in Fellowship Lodge, December, 1863; third degree in Fellowship Lodge, January, 1864. Is there a longer record of service in the Commonwealth?

"THE STONE WHICH THE BUILDERS NEGLECTED" TO PROVIDE

Due to the failure of the cornerstone for the new Henry C. Conrad High School, on Boxwood Road, near the Newport Pike, Wilmington, Delaware, to arrive, the cornerstone laying set for Saturday afternoon, December 8, had to be postponed.

It will be laid by the Grand Lodge of Delaware A. F. & A. M., under the direction of W. O. Wingate, grand master, and Dr. H. V. Holloway, superintendent of the State Department of Public Instruction, will be the principal speaker.

The car upon which the cornerstone was supposed to have been loaded is on its way there, but an investigation had disclosed that the stone was not on the car. Further search disclosed that it is still in the process of cutting at the stone sales concern near Binghamton.

RHODE ISLAND REJOINS SERVICE ASSOCIATION

"The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations," at its semi-annual communication, held November 18, 1934, voted to rejoin the Masonic Service Association of the United States.

This is the third grand lodge to come into this fellowship in 1934; Utah, in January, and New Mexico in March, are the others. Three more have recommendations before them for joining, to be acted upon at their next annuals, and several others have signified their intention of such consideration.

The steady procession of grand jurisdictions associating themselves in this organization (seven, in the preceding two and one-half years) is a tribute to the wise plans and constructive program adopted by the present executive commission when as Association underwent a practical reorganization in 1929.

Begun as an acutely felt world-war need for a tool with which American Freemasonry might work unitedly for relief; continued as a servant of grand lodges, which functioned with amazing success in the terrible disasters of the Japanese earthquake, the Mississippi floods, two great storms in Florida and one in Porto Rico, the association has developed a program of research into trends of American Freemasonry which has met instant acclaim through the nation. Hundreds of letters from grand masters and other prominent Masonic leaders praise the "Digests," as documents resulting from inquiries and research attempted by no other organization.

In its educational program, the Association has recently given to the Craft many inspirational, instructive and interesting programs to fill the void left by falling off in degree work. The Association's "Four Programs," "Three Evenings," "Prize Contests," and its Masonic play, "The Greatest of These," which requires neither stage, scenery, nor costume, but is put on with the lodge as the scene of action, the brethren playing the dual parts of audience and "scenery," have all met with appreciative welcomes the nation over.

The Short Talk Bulletin, which this month completes its twelfth year of publication, has developed into an invaluable library of Masonic speeches on one hundred and forty-four Masonic topics; its popularity is attested not only by a large and growing subscription list, but by the constant reprinting of its pages in many Masonic journals here and in England and Australia.

It can only be because of the value of its work that so many grand lodges desire to bear their part in the small expense involved in membership, and share as of right in the Association's several labors.

The Association is wisely guided by its executive commission, consisting of M. W. Allan M. Wilson, P. G. M., (N. H.); M. W. William E. Valliant, P. G. M., (Del.); M. W. W. Holt Apgar, P. G. M., (N. J.); M. W. W. Madden Fly, P. G. M., (Tex.); M. W. Walter R. Murfin, P. G. M., (N. D.); and M. W. George R. Sturges, P. G. M., (Conn.), Chairman. W. Carl H. Claudy, P. M., (D. C.), is Executive Secretary, with offices in Washington, D. C.

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE
HAMILTON, OHIO, DECEMBER 15, 1934.

Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas Observance:

To Andrew D. Agnew, Grand Master:

The Christmas bells will soon be ringing, and with hearts already attuned to the melody of Christmas carols, the Templar hosts of America salute you as their chosen leader for the present Triennium, and while congratulating you upon your preferment, pledge you their unwavering loyalty, and an honest, earnest endeavor to keep their lines moving forward in the great battle of right against wrong, good against evil, truth against falsehood, chastity against lewdness and justice against oppression, and "With the Cross of Jesus going on before," they have no fear as to the final outcome of this bitter warfare.

They realize, however, that in this great warfare, Templary must have, and they believe it will have, the support and hearty co-operation of the good and true of every Community where the Gospel of Christ is preached, and the precepts and teachings of Templary are understood and followed, and that as Templary cannot invite the Communities into its asylums, there to learn something of its personnel, its purposes and activities, it should carry Templary out into the Communities through the medium of its membership, whose uprightness of character and correct moral deportment through life should convince such Communities of the purity and permanency of our great Order, and win for it their cordial support and co-operation.

In this day and hour when Depression still stalks in our midst; when the cry of hunger and want is still heard in our fair land; when the very atmosphere seems to be charged with disorder, riot and bloodshed, and when the morale of humanity seems to be at a rather low ebb, your Fraters under obedience to the Grand Encampment give you assurance that in their great army of Christian Knights there are multitudes of men of exalted minds and pure hearts who, with you as their leader, will stand bravely forth and point the way to higher, better and nobler things.

May the Yule-tide season bring to you and yours the sweetest pleasures and felicities of life.

To which the Grand Master responds as follows:

Your kind Christmas Greetings are gratefully received and most cordially reciprocated. It is my ardent wish that this day may bring to you, one and all, and to those near and dear to you, all joy and happiness.

The day has an especial significance to us as Templars—members of an Order founded on the Christian religion and the practice of the Christian virtues. It has been truly said that the world needs the gospel of Christ today as it has never needed it before and that our precepts and teachings, based on those of the lowly Nazarene, offer the sole solution of the perplexities of our day. As Templars let it be our constant endeavor to spread the gospel of Brotherhood, and in our daily lives exemplify the true spirit and teachings of Christianity—to the end that this weary world may be a little brighter and better for our having lived. May the joy and satisfaction of helpful service be yours, for only in bringing joy and happiness into the lives of others do we ourselves partake of real joy.

Alfred Austin has left us this message:

"Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry;
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious charity remains
To lighten lowly lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act
Life is worth living still."

To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate Jurisdiction of the Grand Encampment:

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with the request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Tuesday, December 25, 1934, at some convenient hour, preferably at noon, Eastern Standard Time, (equivalent to 5:00 P. M. Greenwich).

Courteously and fraternally yours,
NELSON WILLIAMS, P. G. C.,
Committee on Christmas Observance.

Address of the Grand Master:

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December 26.

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To Most Eminent Sir Andrew D. Agnew, Grand Master.

Most Eminent and Dear Sir:—

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The challenge of the present social and economic conditions is such that our thought of Christmas makes of the season something more than the pleasurable outbursts of a holiday. We have a real task to perform in presenting to the perplexed people of our time the Templar spirit of brotherhood and good-will. To gain self control and confidence and impart such to others, calls for Knightly valor and a loyalty to the principles of our order.

When we think of the supreme sacrifice of the Christ, whose advent the Christmas season commemorates, a sacrifice for the ideals of righteousness, truth and love among men, we, as Christian Knights, face the foes of civilization with stout hearts and willing spirits to overcome them. With suffering and want in our midst we can and will seek to relieve and replenish to the best of our ability,

*"The holier service which God deigns to bless,
Restores the lost and heals the spirit broken,
And feeds the widow and the fatherless."*

In our families and among our fraters let joy abound, such as behooves brave Knights inspired by great ideals and high motives. To all I extend my happy greeting, hoping ever and praying always for the coming of that day when there shall be resounding in each heart the angel song, "Peace on earth, good-will among men."

Courteously and fraternally yours,

ARTHUR S. VAUGHN,
Grand Commander.

[SEAL] ATTEST:
MARTIN J. PLESCHINGER, Grand Recorder.

OUTCOME OF EXPLOITATION

Sooner or later the great mass of the public becomes conscious of the added burden and the reduction of the general standard of life through the arbitrary power of exploitation by organized minority groups. Then, especially, if the power of those groups extends to the suspension of necessary public services, the public interest becomes vocal and asserts itself unmistakably.

Government, whatever its academic or theoretical political philosophy, is compelled to recognize this public interest in sustained and effective production. It is forced then to intervene to hold the balance of power between workers and employers even.

With the creeping paralysis of private capital investment and the slow lowering of the real standard of living, the government which has sought to curry favor with organized labor by catering to its economic illusions, may seek to cut the Gordian knot by taking over industry and supplying capital itself. Then it suddenly finds itself fulfilling the role of employer, accountable at once to the public, its stockholders, for the security of their savings, and to that implacable dictator, the consumer, for a continuous supply of what he demands at low prices.

At that point, inevitably, the gracious countenance of a government that is the cheerful friend of labor changes into the stern visage of the supreme boss—more hard-boiled than any the labor leader ever had to deal with—the public.

ANTHONY STRAUSS DIES

Anthony Wayne Strauss, for many years associated with the paint and varnish industry, and prominent in the Masonic fraternity, died Thursday, December 6, at his home, 1039 Massachusetts Avenue, Cambridge, Mass., following a short illness. He was in his 87th year.

Funeral services were held at 2

o'clock at St. Mark's Episcopal Church, Brookline, on Saturday.

He was born in Owensboro, Ky., the son of Jacob and Elizabeth (Berry) Strauss. He was educated there, and as a young man came to Massachusetts, where he obtained employment with a paint concern. Mr. Strauss made rapid advancement, and finally headed a concern of his own, known as Strauss & Company. He remained in the trade for more than 25 years, before retiring to take up the real estate business.

Through his efforts there was considerable development in Cambridge real estate for a long time. He was instrumental in the construction of the first apartment houses in Cambridge, the Cantabrigia and the University.

He was one of the charter members of the Paint and Oil Club of New England. In Masonry he was a member of Joseph Webb Lodge, St. Paul's Chapter, Boston Council, De Molay Commandery, Knights Templar, and Aleppo Temple of the Mystic Shrine.

Mrs. Wealthie (Macomber) Strauss, his wife, whose home was in Monmouth, Me., died 16 years ago. His nearest relative is Miss Fredonia Strauss, a niece, with whom he made his home.

Bro. Strauss was a man of forceful personality, keenly interested in all that pertained to Craft Masonry. He attended regularly most of the important functions participated in pilgrimages both in this country and abroad, and retained until the end an excessive amount of vigor. Unique of his kind, he was known to many, and gave of his substance liberally to the Craft he loved.

IRREGULAR FREEMASONRY VIOLATES LAW

The Circuit Court of Appeals, Franklin County, Ohio, rendered a judgment on October 2, 1934, against "The National Grand Lodge of Independent Order of Freemasons for the

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United States of America, Inc." It appeared that this alleged clandestine order was incorporated on October 6, 1930; that it organized a subordinate lodge in Columbus, known as "Ohio Lodge, No. 115," and intended to organize other subordinate lodges; that this lodge was authorized to confer and had conferred the blue lodge degrees on candidates who were caused to wear the badge and insignia of Master Masons.

Section 13,163, of the Criminal Law of Ohio imposes a penalty on any person who wilfully wears or displays the badge, motto, ring, button, jewel, emblem or insignia of an order, society or organization which has been duly functioning in the State of Ohio for ten or more years.

After reciting the facts and the law, the court, consisting of three members, unanimously ordered that the defendant corporation "be * * * altogether excluded from its corporate rights, privileges and franchises, and that it be dissolved and adjudged to pay the costs."

This decision is regarded as of much importance to fraternal and social organizations of more than ten years' standing in the State of Ohio. The principles developed will strengthen the cause of old, established fraternities and orders against those who would attempt to break them down for profit or other destructive purposes.

BUTTON MASONS

On a recent automobile trip, I gave a motorist the right of way. Recognizing the emblem on my car, he thanked me for the courtesy in a way that led me to believe that he might be a member of the Craft.

I have often thought of this incident and wondered if he were really a Mason, or just what I call a "Button Mason." There was no real harm in what he did, because in passing each other on the road the incident was closed.

Now two questions arise in my mind: Just how far should a Mason in good standing go in accosting a stranger wearing the emblem of the order, and how much encouragement should he give to a stranger who has accosted him?

Is it at all necessary to make known to a stranger, even when chance throws you together for a brief meeting, that you are a Mason? The answer to this query is probably "no," except in case of extreme necessity. Yet it does break the ice.

Members of a duly constituted lodge, in good standing, would probably not spend their time trying to pry out information from each other as to whether the other were a member of a regular lodge. For a casual meeting this would not be at all necessary, and it

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would be very unwise for two strangers
to sit down and talk over the secret
work of the order.

There is no formal way of discover-
ing whether or not a stranger is a Ma-
son, except in the lodge room. There
are certain lines of conversation one
might carry on for the moment that
would lead you to suspect that you were
in the presence of a brother. Yet this
is dangerous, and is not to be encour-
aged. It is too easy for the curious to
get hold of information we should like
to withhold from them, and anyone can
buy a button if he has the price.

If accosted by a stranger, and he
seems anxious to establish the fact that
he is a Mason, be on your guard. Since
he is the challenging party, he ought
to be willing to give you the name, num-
ber, and location of his lodge. If he
is not willing to do this, you can be
pretty sure he is an imposter.

Much has been written about the
wearing of the button. It has been said
that a true Mason needs no emblem
to advertise the fact that he is a mem-
ber of the Craft. Certainly, if after
having passed through the degrees of
the order, one has learned none of its
teachings, the wearing of an emblem
and carrying on a Masonic conversa-
tion will never make him a real Mason.
—EARLE P. FREESE, Secretary Union
Lodge No. 79, New Hampshire.

MASONIC NOTES

At the quarterly communication of
the Grand Lodge of Scotland, held in
Edinburgh, the following recommenda-
tions as to representatives to sister
Grand Lodges were made: William
Stevenson, Past Master of Kenwood
Lodge No. 800, Chicago, representative
of the Grand Lodge of Scotland near
the Grand Lodge of Illinois; Clark
Drummond Chapman, Grand Master of
Maine, representative of the Grand
Lodge of Scotland near the Grand
Lodge of Maine; John Steel Caie, Past
Master Blue Stone Lodge No. 213,
West New York, representative of the
Grand Lodge of Scotland near the
Grand Lodge of New Jersey.

St. John's Day League, which has
functioned for nearly a half century
as an association of Masons at Louis-
ville, Ky., has assumed corporate form
under the laws of that state. Its pur-
pose in the future will be that of its
past—to perpetuate the annual cele-
bration of St. John's Day (Baptist)
and for other purposes set forth in the
charter. All life members of the for-
mer organization are members of the
corporate entity, and the three repre-
sentatives appointed by the chief offi-
cers of each of the Jefferson County,
Ky., Masonic bodies shall be ipso facto
members.



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Another Masonic honor was recently
conferred upon the Prince of Wales by
the Grand Lodge of Scotland. Through
a motion made by the Grand Master
Mason of that country, Lord Saltoun,
and seconded by the Earl of Elgin,
Past Grand Master, he was elected
Grand Master Mason of Scotland for
1936. That year will mark the bicen-
tary of the formation of the Grand
Lodge of Scotland.

The Prince was admitted an hon-
orary member of the Grand Lodge of
Scotland in 1924, and in November,
1933, became affiliated with Lodge of
Edinburgh No. 1. On the same day
he was also installed Deputy Grand
Master and Governor of the Royal Or-
der of Scotland.

Mr. Walter Todd, Master of Har-
mony Lodge No. 53, Port Deposit,
Md., in 1920, conferred the Master
Mason Degree on his son, Walter
Todd, Jr., in that lodge October 19,
1934. He was assisted by other past
masters, many of whom were in the
subordinate stations during his term
as master.

On Wednesday, May 16, 1934, St.
George Lodge, Brockton, Mass., held
a special communication at which War-
ren R. Keith, Past Master (1890-91),
raised his fourth son, Richard Harding
Keith, to the Sublime Degree of Master
Mason. He raised Warren S., his first
son, March 28, 1917; ahis second son,
Howard C., and third son, Robert D.,
on June 17, 1925.

Another unusual experience in the
annals of St. George Lodge was the
final conferring of the Master Mason
Degree on Gordon L. Caswell, an offi-
cer in the U. S. Navy, August 1, 1934.
Mr. Caswell was elected to member-
ship in the lodge in October, 1927.
Unable to obtain shore leave, the first
and second degrees were not conferred
until June, 1932, and the third on the
date above stated.

Mr. Orville D. Harris, of Appleton,
Wis., now in his 87th year of age, was
raised to the Sublime Degree of Mas-
ter Mason in Manitowoc Lodge No. 65,
September 30, 1874. He is now an ac-
tive member of Waverly Lodge No. 51,
in Appleton. His father and grand-
father were Masons and his son and
two grandsons are members of the fra-
ternity.

Mr. Samuel D. Budd, former chief
officer of the Provincial Bank of Ire-
land, prominently associated with the
Church of Ireland and a member of
the Supreme Council, Scottish Rite of
that country, died recently at the age
of 78. His interest in Masonic charit-

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able institutions and organizations of the fraternity was always keen and enthusiastic. In the same tenor of mind he devoted himself on a committee in the management of the Church of Ireland Training College, and as governor of King's Hospital, Dublin.

"Cap" Harris, as he is affectionately called, was one of the first firemen on the Milwaukee, Lake Shore and Western Railroad, now a part of the Northwestern system, and the first engineer to run into Appleton on the line. He is now engineer at the Appleton High School, and is in splendid health.

Mr. Roberts Haggart, master of Shiloh No. 1, Fargo, N. D., the oldest Masonic Lodge in that state, is a grandson of two former masters of that lodge. Organized in 1872, his mother's father, Samuel G. Roberts, was master in 1874, and his father's father, John Haggart, was master in 1880.

The Scottish Rite Bodies at Portland, Ore., were host to Scottish Rite Bodies outside that city during the state-wide reunion held November 21, 22 and 23, 1934.

For many years it has been the desire of Mr. Louis G. Clarke, 33°, Sovereign Grand Inspector General in Oregon, to bring to Portland degree teams from all Scottish Rite Bodies in the state, and the recent reunion was the culmination of this desire.

The session opened Wednesday afternoon, November 21, with the conferring of the fourth degree by Salem Lodge of Perfection, followed by the fifth degree, in charge of Eugene Lodge of Perfection, and closing the afternoon work with the sixth degree in charge of Marshfield Lodge of Perfection. In the evening, Salem Lodge of Perfection conferred the fourteenth degree. During the following day, the 15th and 18th degrees were in charge of Roseburg and Medford Chapters of Rose Croix, respectively. Degree teams of Multnomah Council or Kadosh, Portland, conferred the 20th and 27th degrees in the evening. On the day which the session closed the 30th and 31st degrees were conferred by Baker and Eugene Councils of Kadosh, respectively. Dinner was served each evening, with 450 brethren occupying the tables.

MASONIC CALENDAR

Ancient Craft Masons commence their era with the creation of the world, calling it *Anno Lucis* (A. L.), "In the Year of Light."

Scottish Rite, same as Ancient Craft, except the Jewish chronology is used, *Anno Mundi* (A. M.), "In the Year of the World."

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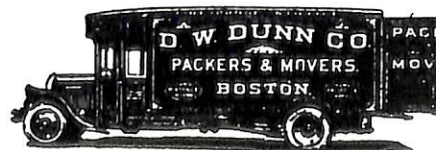
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Royal Arch Masons date from the year the Second Temple was commenced by Zerubbabel, *Anno Inventionis* (A. Inv.), "In the Year of Discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, *Anno Depositionis* (A. Dep.), "In the Year of the Deposit."

Knights Templar commence their era with the organization of their order, *Anno Ordinis* (A. O.), "In the Year of the Order."

Order of High Priesthood dates from the year of the Blessing of Abraham by the High Priest Melchizedek, *Anno Beneficio* (A. Beo.), "In the Year of the Blessing."

RULES FOR MASONIC DATES

Ancient Craft Masons—Add 4,000 years to the common era; thus, 1934 and 4,000—5934.

Scottish Rite — Add 3,760 to the common era; thus, 1934 and 3,760—5694. After September add another year.

Royal Arch—Add 530 years to the vulgar era; thus, 1934 and 530—2464.

Royal and Select Masters — Add 1,000 years to the common era; thus, 1934 and 1,000—2934.

Knights Templar—From the Christian era take 1,118; thus, 1,118 from 1934—816.

Order of High Priesthood—To the Christian era add 1,913, the Year of the Blessing; thus, 1934 and 1,913—3847.

DID IT EVER OCCUR TO YOU—

" . . . That a man's life is full of crosses and temptations? He comes into the world without his consent and goes out against his will, and the trip between is exceedingly rocky. The rule of contraries is one of the features of the trip. When he is little the big girls kiss him; when he is big the little girls kiss him. If he is poor he is a bad manager; if he is rich he is dishonest. If he needs credit, he can't get it; if prosperous everyone wants to do him a favor. If he is in politics, it is for graft; if he is out of politics, he is no good for his country. If he doesn't give to charity, he's a stingy cuss; if he does, it's for show. If he is actively religious, he is a hypocrite; if he takes no interest in religion, he is a hardened sinner. If he gives affection he is a soft specimen; if he cares for no one, he is cold-blooded. If he dies

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young, there was a great future before him; if he lives to an old age, he missed his calling.

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At a party a necklace a woman was wearing was much admired. She took it off to show it better, and it was passed from hand to hand. Later it was not forthcoming.

"The joke has gone far enough," said the host. "I'll put this silver dish on the table, turn out the electric light, count one hundred, and expect to find the necklace on the dish when I turn up the light again."

When he turned up the light the dish also had vanished!

ONLY BE IN THE WAY

He had acted for many years as secretary of one of the welfare clubs. It was suggested on his retirement that he be given an honorarium from the club funds.

"Ridiculous," said one of his pals. "I know old Bill and all his family. Not one of them would know how to play the thing if they got it."

JUST A LITTLE LOVE

Professor—What is it?

Nurse—A boy, sir!

Professor—What does he want?

PROGRESS NOTED

Mrs. Smith—"As your son started at 'is' haircutting job yet, Mrs. Evans?"

Mrs. Evans—"Yes, 'e started yesterday, an' when 'e'd finished the first gennelman's 'ead, the gennelman said, 'Good Evans!' "

FOUND

"Lady's purse left in my car while parked. Owner can have same by paying for this ad. If she will explain to my wife how the purse got there, I will pay for the ad myself.

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TIME TO RETIRE

Proud Mother: "Yes, he's a year old now, and he's been walking since he was eight months old."

Bored Visitor: "Really? He must be awfully tired."

FIFTY-FIFTY

Professor (to mother of freshman): "Your son has a great thirst for knowledge. Where does he get it?"

Mother: "He gets the knowledge from me and the thirst from his father."

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"What! Are they out again?"

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